

# MOODY MONTHLY

Continuing THE CHRISTIAN WORKERS MAGAZINE

Published on the 25th of the month preceding date of issue. Devoted to Bible knowledge and interpretation; news and methods of world-wide Christian work; editorial comment on current events and conditions; inspirational verse and selected miscellany; catholic in spirit and outlook; evangelical and evangelistic; contending for the faith delivered once for all to the saints.

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OCTOBER, 1939

No. 2

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# MOODY MONTHLY

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October, 1939

## That Thy Days May Be Long



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# 28 Leading Bible Scholars Will Answer This Question of the Hour NOVEMBER 5-12 INTERNATIONAL PROPHETIC CONFERENCE

Today it's war. What will it be tomorrow? . . . The Moody Bible Institute of Chicago, in cooperation with the Committee of One Hundred for the Greater New York Area, presents outstanding authorities in prophetic Scripture with a sound answer. Hear them mornings, afternoons, evenings at Mecca Temple, 133 W. 55th Street, and Calvary Baptist Church, 123 W. 57th Street, New York City. Tell your friends about this great meeting. Write for free cards describing the Conference. Address Moody Bible Institute, 153 Institute Place, Chicago, or Dr. Joseph W. Hakes, secretary of the executive committee for INTERNATIONAL PROPHETIC CONFERENCE, 175 Nepperhan Avenue, Yonkers, N. Y.

## HEAR THESE AUTHORITIES ON PROPHETIC SCRIPTURE

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# MOODY MONTHLY

OCTOBER, 1939

## EDITORIAL NOTES

In line with the emphasis on soul-winning in this issue, and as an encouragement to undertake this important service, we should like to give you a real life story out of this year's report of the Practical Christian Work Department of the Moody Bible Institute.

A few months ago, the Institute received a letter which was passed on to Mr. James F. Harrison, Director of Practical Christian Work. The letter in part follows:

"Gentlemen:

"Would you, for Jesus' sake, be willing to do a little piece of home missionary work there in your city to save a life? Now when I say 'you' I mean the 'editorial you.' I don't expect you to step down from your office chair, put on a cap and overalls, and go slumming through Chicago to find my boy, but send one of your most experienced aids.

"I have a family of five children. . . . Two of my boys, one twenty years of age and the other seventeen, against my judgment and commands, ran off—hitch-hiked to Chicago. The older boy has found a job at a hash house, the address of which I do not know. The other boy is staying at — Street. The tragedy is that the younger boy is slight and delicate and not much promise to an employer. Consequently, he is wandering around the streets of Chicago with nothing to do. What the boys eat must come out of the little money the older one can earn. This has gone on now for more than a month. Such boys fall an easy prey to bad boy gangs and gangsters, ready meat for the crime mill. The younger one has a quick mind, but is woefully lacking in fundamentals. Please go seek and find my boy. Even rounding him up and having a talk with him may accomplish that which at home I could not do."

After prayer a student was selected to fulfill this mission. A part of the student's report follows:

"I prayed about this case for several days, knowing the futility of calling upon the boy with the introduction, 'Your father sent me to look you up.' I felt it essential to meet the boy in a natural way with no reference to his home. Going to the place where he was staying, I contacted the landlord. He was in sympathy and pledged his support. He took me to the boy's room and introduced me. I told the boy I had dropped in downstairs, and I had heard he was home alone; that I was going swimming at the Y. M. C. A., and I wondered if he could come along with me. He could not go, but he invited me into his room.

"I let him do the talking. He spoke of his home, disappointments, desires, and prospects. Then I told him how I left home at the age of fifteen (Mr. Harrison did not know this when he selected the student), how I fell into sin and served time behind bars, how I wasted my life in helpless, hopeless living. Then I told him what Christ had done for me; that in spite of what I had done, His mercy and love overcame all. I showed him that Christ forgave and forgot. I showed him that I gave up nothing, but rather that Christ took away that He might give something better. I showed him that the 'whosoever' in John 3:16 meant not only me, but it meant him too. Each of these points and others, by the grace of God I presented to him in figures of speech applicable to a seventeen-year-old boy.

"He began to ask questions about being saved and holding out, as to his position in God's sight before and after salvation. Satisfied with my scriptural answers, he expressed a desire to confess the Lord as his Saviour. We got down on our knees and he called on the Lord to save him. I gave him my New Testament, and he put his name in the place of the 'whosoever' in John 3:16. Assuring him that I would return, and gladdened by the look of joy on his face, I left him.

"A week later to the day, I called again. I was greeted with a heart-warming smile and comforting words. He said, 'This sure is a swell book you left me.' He had been reading the Word and was puzzled about the sower and the seed. We prayed that the Holy Spirit would guide, and He unfolded that portion and others to us. After an hour and a half of feasting on the Word, we had prayer. We parted, he to return home the following day with his mother, who had come for him, and I to return to my room rejoicing that his trip to Chicago had not been in vain."

And here is the climax! It is another letter from the father:

"There was joy and thanksgiving in my heart when I received your message that my boy had accepted the Lord Jesus Christ as his personal Saviour. I am very grateful to you for the effort you have put forth. Please thank the young man whom you sent to visit. . . . All you have predicted has come to pass. The boy is back home, and what a change there is in him! He speaks very tenderly about the student who led him to Christ, and has shown me the Testament he gave him.

"I pray earnestly that God through Jesus Christ our Lord will bless you and your work to the glory and honor of our God."

Here we see not only the power of the Word of God to reach, regenerate, and rebuild, but we see that the Holy Spirit is ready to bring together the soul-winner and the candidate for salvation. Let us do our part in seeking men, and let us trust the Holy Spirit to do His work in men.

\* \* \*

Many and varied are the needs discovered and confessed in our day, but there seems to be little or no realization of the greatest need of all. Men need life. The stench of the corruption of our present civilization is evident. Corruption is the evidence and fruit of death. Death is the absence of life. Therefore, we say the real need—the need above and below all others—is the need of life.

The reason for the prevalence of death is evident when we read, "He that hath not the Son of God hath not life" (I John 5:12). The earlier statement is important. "God hath given to us eternal life and this life is in his Son" (I John 5:11).

In the light of these declarations we easily see the actual need of men whatever they may consider their needs to be. The philosopher, economist, and statesman may have their understanding of present lack. The religionist may have his interpretation and appeal. But the Bible, with X-ray glimpse and laboratory analysis, says, You need life.

There is a word of Christ along this line which is greatly misunderstood. Leaders, some of them religious, have talked about "the abundant life," when they have only meant the life of surfeit, the life of plenty. Abundance to them merely means material possessions piled up to enjoy—and just a minute before writing this sentence I glanced at a newspaper and saw the paragraph concerning a woman worth a million dollars who committed suicide. Was that an abundant life? And yet most of our political and economic philosophies would define life in such terms.

Jesus said, "I am come that [ye] might have life, and that [ye] might have it more abundantly" (John 10:10), but remember, He defined that life when He said, "I am the life." And now we can add what the apostle said, "He that hath the Son hath life."

This message of life for men who are dead in sin, imparted to them through faith in the Son of God, is just as fresh and timely and as much needed today as ever. Let's put our all into its proclamation.



A splendid company of Christian youth, holding a rally in the Auditorium of the Moody Bible Institute, on September 1, sent the following telegram to President Roosevelt. The telegram, a copy of which is shown here, speaks for itself.

**Message to the White House**  
President Franklin D. Roosevelt  
White House  
Washington, D.C.

Following is text of resolution passed Friday night by fifteen hundred young people at the Moody Bible Institute Youth Rally:

In this hour of crisis, we reaffirm our loyalty to our country. Nevertheless, we share with our elders the feeling of dismay that Europe should be plunged into the awful carnage of war. We know that the young people of Europe, millions of whom may die on the battlefield, are like ourselves in interest, ambition, and desire.

We are fully aware of the American inclination to hold conventions and pass resolutions telling the nations how they should act. And so we do not propose to decide what is wrong with Europe or to suggest a remedy for the wrong, but we would urge Christians everywhere to unite their hearts in prayer that God may overrule for His own glory, and the good of youth throughout the world.

As Christian young people we feel that God has been ignored by the nations, and that human pride in its self-sufficiency is responsible for the chaos in present-day civilization.

In the light of the dangers which threaten the very existence of civilization, we respectfully petition the President of the United States to call a day of prayer, Sunday, September 10, or at some other time, according to his wisdom, and we urge all to observe this day as a day of heart examination, of confession of sin and failure, of penitence, and of asking a holy God to intervene in the affairs of men before they destroy themselves.

\* \* \*

Perhaps the biggest thing of the year in Christian circles will be the International Conference on Prophecy, to be held in New York City, November 5-12 (D.V.). There will be eight full days, with evening sessions held in Mecca Temple, Fifty-fifth Street, near Seventh Avenue, and daytime sessions, morning and afternoon, held in the auditorium of Calvary Baptist Church, 123 West Fifty-seventh Street. These auditoriums are only two short blocks apart and very conveniently located.

Carefully selected, prominent preachers and Bible teachers have promised to lead the discussion along the lines of biblical prophecy. In this eventful age, such a conference is important and informing. The octave of young men heard on the chain broadcast will be present for the entire period and will guarantee unusually good music.

It is hoped that many churches in nearby states will make it possible for their pastors to take in this really extraordinary event. It will be a growing period for some preachers, and some will

find themselves with a transformed ministry when the conference has become history. It is further hoped that churches of various denominations in and around New York will invite country preachers and provide all or part of their entertainment.

The World's Fair will have closed its season by this time and price levels will be lowered. The conference headquarters will be Hotel Salisbury, 123 West Fifty-seventh Street. This hotel is owned and operated by Calvary Church, and successfully operates its restaurant without selling beer or liquor in any form. Christians who have occasion to go to New York should keep the Salisbury in mind.

And now, friends, may we ask your prayerful interest in this important conference. For program information write to Rev. C. B. Nordland, 153 Institute Place, Chicago, Ill. For local information write to Dr. Joseph W. Hakes, 175 Nepperhan Avenue, Yonkers, N.Y.

\* \* \*

Old friends of the Moody Bible Institute and old-time members of the Moody Church will be interested in this announcement. It was discovered in the demolition of the old Auditorium—formerly the Chicago Avenue Church—that the boards were held in place by very interesting old-fashioned iron nails. They are real antiques, as they are of a type not used in construction for many years. Someone made the suggestion that many people might be interested in possessing one of these nails as a memento of the old building. Some had thought of using the old bricks for souvenirs, but they are bulky and expensive for mailing, and not nearly so distinctive.

Here is the plan as it has been worked out. A few hundred of these nails have been salvaged. It cost something for a man's time in pulling and straightening the nails, and it will cost something to prepare them for mailing, and for postage. We suggest that if you want one of these souvenirs you write the Institute, enclosing a dollar. The dollar will more than meet costs and the balance will go into the building fund for the new Auditorium, which is to take the place of the old. Of course, if a person sent more than a dollar there would be no objection!

\* \* \*

The second season of the chain broadcast, "Let's Go Back to the Bible," has just started. We want our Lord to get everything possible out of this series and are therefore zealous for the largest possible hearing. The two largest chains, for reasons of their own, have refused us free time for this program, so it is necessary for us to buy time, and that means we must confine the presentation to the thickly populated eastern sections.

If this program is to accomplish all that is in our hearts, we must have help. Above everything else we must have prayer help. We believe this whole en-

terprise must be kept on the plane of the supernatural. We can never outsmart the enemy, but the Holy Spirit has His own way of getting victory, and we want that way—so pray.

We shall emphasize only one of the other ways you can have a part. You will help greatly if you take upon yourself the obligation of making the broadcast known. A card has been prepared, giving stations and time. Ask us for a supply of these to give or mail to your friends. Those who are within reach of the program can help by asking their pastors to kindly announce it. Ask your local paper to give it mention. It might be helpful if you would write your local radio station concerning your interest in this program.

Our country has many great needs in this hour. We need economic recovery and sanity in spending. But we also need moral recovery and sanity in living. We need to cry aloud, "Let's go back to the Bible."

Please call this editorial to the attention of your Christian friends. The situation is desperate. What we are going to do must be done quickly.

WMBI (Chicago)	1080—1:30 P.M., C.S.T.
KXOK (St. Louis)	1250—1:30 P.M., C.S.T.
CKLW (Detroit)	1030—2:30 P.M., E.S.T.
WAAB (Boston)	1410—2:30 P.M., E.S.T.
WFIL (Philadelphia)	560—2:30 P.M., E.S.T.
WGR (Buffalo)	550—3:00 P.M., E.S.T.
WHN (New York)	1010—6:00 P.M., E.S.T.
WOL (Wash.)	1230—7:30 P.M., E.S.T.
WCAE (Pittsburgh)	1220—2:30 P.M., E.S.T.

\* \* \*

Speaking of radio reminds us that a visitor from Scotland, while visiting the Moody Bible Institute, startled his hearers by saying that he tuned in quite regularly to the Friday "midnight" hour of W-M-B-I. As most of our readers know, W-M-B-I operates on daylight hours only, with the exception of one late hour each week. With the return of Chicago to Standard Time, that will mean Saturday morning from 1:00 to 2:00 A.M. Friends in distant parts of the country and in other lands can transcribe this into their own time and try for the broadcast on their radios. If you hear us, let us know. Remember it means 1:00-2:00 A.M. Chicago Central Time, which going west means 12:00-1:00 A.M. Mountain Time, and 11:00-12:00 P.M. Pacific Time. Going east it means 2:00-3:00 A.M., Eastern Time, and 7:00-8:00 A.M. in Great Britain.

Please do not confuse this with the chain announcement.

\* \* \*

We have the privilege of presenting to our readers an excellent series of five messages on Divine Truth. Dr. F. W. Farr, of sainted memory, left these manuscripts behind and we are happy to give them a wide reading. The separate titles are A Divine Book, A Divine Religion, A Divine Man, A Divine Life, A Divine Society. The first article will appear in December.



# The Auction of Souls

By REV. HERBERT LOCKYER, D.D., Chicago, Ill.

*I am my beloved's, and his desire is toward me.—Song of Solomon 7:10*

*Satan hath desired to have you.—Luke 22:31*

THE combination of the above passages expresses the deep, solemn truth concerning rival bidders for the soul of man. One bidder is heavenly, the other hellish; one sacred, the other satanic; one fair, the other foul; one beautiful, the other bestial; one blesses, the other blasts; one is the reigning Lord, the other a raging lion.

And the conflict for the mastery of a human life greatly resembles an auction room with its eagerness among bidders to secure some priceless goods that are offered. No two bidders may secure the same article. It is knocked down to the highest bidder. With such a figure before our minds, let us apply it to the battle for the possession of precious souls.

We have, first of all, the auction room, which is the inner life, the hidden room of the heart. Then come the rival bidders, the Saviour and Satan, the Lord and the liar. The treasures for auction are the possessions of one's whole being. Coming to the auctioneer who disposes of his wares, we can identify such as the will of man, the deciding factor in matters relating to the soul.

The auction room is both seen and unseen. It is within your heart, and also in your room as you ponder this message, or in a church as you listen to the preaching of the gospel. When you enter God's house great issues confront you. Rivals are earnestly desiring to have you. Holy voices urge you to repent; hellish influences constrain you to reject the Saviour.

The auction mart is also within your heart. Man's innermost being is ever the ultimate battlefield. The Saviour, with eyes of love, heart of compassion, hands of mercy, stands before the soul and with the wooing notes of grace strives to win the allegiance He truly deserves. Satan, with his devilish hatred, diabolical purpose, hands stained with blood of multitudes both in and out of hell, likewise waits to clutch the sinner, who, understanding the claims of these rival bidders, must knock down his soul to one of them.

THIS message may help a perplexed soul to a right decision if it can suggest the opposite characters of the Saviour and Satan, one a Friend, the other a foe. The Devil brings a curse, the Master a blessing; one darkness, the other light; one death, the other life; one is from hell, the other from heaven.

The above passages have a direct application to the *saint*, for within him there is the constant struggle for mastery. Satan, of course, is cognizant of the fact that he cannot repossess a saved person, but he can cripple the testimony

of a Christian. The enemy desired to have Job (Job 1:6-12). "My desire is that Job may be tried unto the end" (Job 34:36). And until our end, Christ and Satan will ever be in conflict over the mastery of our life. The Devil will take advantage of his permission to tempt us. By subtle devices, he will endeavor to wreck our witness and send us maimed to heaven. It was thus that he desired to have Peter. "Satan hath desired to have you." There the word "desire" means "to ask exclusively for" or "to practically demand." Christ's intercession on Peter's behalf prevailed, however, over the enemy's purpose.

Here is a soul-winning sermon by Dr. Herbert Lockyer. Why not send copies of this issue to unsaved friends? Send a dollar and ten names and addresses, and this issue of the MOODY MONTHLY will be mailed to them.

And let us make no mistake about the fact that Satan desires to have the saint, that is, to ruin his spirituality, or to keep him out of the realization of the fullness of the blessing of God. Christ, on the other hand, yearns and strives after the believer's sanctification. As the King of saints, He greatly desires their beauty (Ps. 45:11).

IT IS IMPORTANT that the *sinner* know the character of the rival bidders for his soul ere he hands over such a treasure to one of them.

Look, in the first place, at the contrast of their names.

Let us take Satan! Who is he? How does the Bible describe him? He is the serpent, subtle, cunning, unsuspected in his approach; the adversary, that is, the antagonist of God and man; the Devil, a name meaning "to throw down"; a murderer, and as such is responsible for wars, murders, and suicides; a liar; a deceiver. He is the prince of demons, marshaling all evil forces for your destruction; a roaring lion, devouring, savage, out to consume; Apollyon, a destroyer of all

that is good and fair; the dragon, bestial, hateful, fierce. He is an angel of light, plausible, gilding his hollow pleasures. Oh, how can man be content to follow and serve this hound of hell! He has no good intentions for any soul.

Let us now consider the Saviour! He is the One who created us all, and who loves us with an undying love! He is the Beloved, the Shepherd, the Friend, the fairest among ten thousand. His name is as ointment poured forth. He is the way, the truth, the life. He was the Lamb dying for the sin of the world. Can it be that you see no beauty in Him? Does He have no form or comeliness for you? Blinded by sin and prejudice, is He only as a root out of a dry ground to you? Does His name not thrill your soul? Has His Word no charm for you?

CONSIDER, in the next place, the contrast of their history.

What is the record of Satan? Why, it is as black as his character. He it was who created sorrow among the angels, who was responsible for the entrance of sin, the murder of Abel, the desolation of the Flood, and the tears, graves, sins, sorrows, miseries of mankind all down the ages. The darkness and terrible sins of heathenism, the appalling, iniquitous practices all around, the cesspool of evil within the heart of man, are all alike the product of Satan's wicked mind. And yet, when this fiend presses his claims, multitudes hand over the precious possession of life without a thought. What folly!

Has the Saviour a different testimony? Can we safely trust our souls to His care? What is His record? Scripture reveals Him as the loving and obedient One, loving and loved by all who appreciate His worth (Prov. 8:30, 31). As the Creator and Sustainer of everything that lives, He bountifully supplies all necessary meat in due season. He was condescending, sympathizing, and suffering as He lived among men. His passion to save men led Him to be crucified in cold blood. He ever yearned over souls that life eternal might be theirs. He never thought a wrong thought, uttered a wrong word, or committed a wrong action. None could convict Him of sin. He was holy, harmless, undefiled, separate from sinners, higher than the highest, better than the best. Oh, what a Saviour! And yet so many treat Him with contempt and slam the door of mercy in the face of the best Friend a sinner can possess.

THE THIRD COMPARISON is the contrast of their purposes. What motives actuate these bidders as they strive for the supremacy over the hearts of men?

## Until

By MARY STONER WINE, Covington, Ohio

Dear Lord, some sheep of Thine have wandered far  
Into neglect, with no desire  
To serve nor feed again upon Thy love,  
Content to sink in sin's deep mire  
Until the shadows grow, and night begins  
To creep upon them, dark and cold,  
And then they want some shepherd with Thy love,  
To bring them back again into Thy fold.

Dear Lord, such were the sheep that Thou didst seek,  
Enduring loss and earthly lack,  
Until, until on Calvary's dreadful cross  
Thy life poured out to bring us back.  
Until—dear Lord, until—Oh, give us love,  
Thy love, to go, to pray, to seek  
Until we find, until we reach, until  
We bring to Thee, Thine own lost sheep.

Is there any conflict in their respective desires?

Is Satan inspired by good intentions as he approaches man? Good intentions! Why, he is just as much a stranger to such as he is to the truth! He is out for the delusion of the soul, for its loss now and its damnation hereafter. His heart—if he has one—is filled with a diabolical purpose to blast souls and to cast them into the lake of fire eternally. Knowing that he is without hope, he labors incessantly to people hell with the Christless. Ever before him is the destruction of the work of the Trinity on behalf of a sinning world. And what a mystery it is that so many sin-driven lives blindly follow such a cruel monarch!

What are Christ's thoughts toward us as He stands and pleads, "Come unto me"? Is it peace, as He urges us to join Him in His chariot? His desire to help us can be proved by the fact that He was manifested that He might destroy the works of the Devil for all sinning souls. And now, unwearingly, He labors to deliver men from the penalty and tyranny of sin. He seeks the ennoblement of life, the enrichment of it by the importation of His own fragrant life. He offers weary hearts present rest and eternal bliss. Our good is ever His wish. But—can you understand it?—many are content to feed on ashes or the husks the swine do eat, rather than on the bread of the Father's house. Thrice happy are the souls who can say, O Christ, Thou art my supreme joy! Thy blessed will and mine are one. I have no desires but Thine, no pleasures but such as please Thee.

WHAT ARE the goods exposed for sale at this auction? Are the lots for disposal somewhat rare and costly? The truth is that no auctioneer's catalogue or mart ever contained such valuable treasures, for did not Jesus declare that one soul is worth more than all the world

contains? The treasures, then, are the whole being, time, talents, possessions, influence, and eternal destiny of a soul. And all that we are and have must go to one bidder or the other. Both Christ and Satan appraise the worth of a soul, hence the struggle in different ways for its possession. And because

*To lose one's wealth is much,  
To lose one's health is more,  
To lose one's soul is such a loss  
That nothing can restore,*

what wisdom we manifest when we permit the Saviour to save the soul and have it in His eternal care!

With such costly possessions before the bidders, surely the auctioneer must be weighted with the sense of responsibility as to their right disposal. Pearls of greatest price must not be thrown away for a mere pittance. Who, then, is the auctioneer? He is your will, for upon the human will rests the solemn responsibility as to who shall have the soul. The will listens to the bids and then makes its choice.

When Christ and Barabbas were on his hands, Pilate cried, "Whether of the twain will ye that I release unto you?" (Matt. 27:21). And your will is your Pilate, making a choice between Christ and Satan. Pilate, we read, released unto them him whom they desired. The fatal choice that day was for Barabbas. On the other hand, we have the record of those who desired to see Jesus (Luke 23:25; John 12:21).

The Jews desired Barabbas! The Greeks desired Jesus! Whom have you chosen? Who has your allegiance? Can you truthfully confess, "Whom have I in heaven but thee? and there is none upon earth that I desire beside thee" (Ps. 73:25)? Your will is ever the deciding factor as to who is to be the master of your life.

THE WELL-KNOWN story of Rowland Hill and his experience at an

open-air service will stand repetition. As he preached the gospel, a lady rode by, and as Rowland Hill glanced at her he noticed that she was bedecked with jewels and withal quite content as she nestled in the corner of her coach. The truth she heard from earnest lips that day has been cast in the following form:

*"Will you listen, friends, for a moment  
While a story I unfold,  
A marvelous tale, of a wonderful sale  
Of a noble lady of old;  
How hand and heart at an auction mart,  
Soul and body she has sold.*

*"And now in His name a sale I proclaim,  
And bids for this fair lady call.  
Who will purchase the whole—her body  
and soul,  
Coronet, jewels, and all?"*

*"I see already three bidders—  
The World steps up as the first.'  
'I will give her my treasures, and all the  
pleasures  
For which my votaries thirst;  
She shall dance each day, more joyous  
and gay  
With a quiet grave at the worst.'*

*"But out speaks the Devil boldly:  
'The kingdoms of earth are mine;  
Fair lady, thy name with an envied fame  
On thy brightest tablets shall shine;  
Only give me thy soul and I give thee the  
whole  
Their glory and wealth to be thine.'*

*"And pray, what hast Thou to offer,  
Thou Man of Sorrows unknown?"  
And He gently said, 'My blood I have  
shed,  
To purchase her for mine own;  
To conquer the grave, and her soul to  
save  
I trod the winepress alone;  
I will give her My cross of suffering,  
My cup of sorrow to share,  
But with endless love in My home above  
All shall be righted there;  
She shall walk in the light, in a robe of  
white,  
And a radiant crown shall wear.'*

*"Thou has heard the terms, fair lady,  
That each hath offered for thee.  
Which wilt thou choose, and which wilt  
thou lose,  
This life, or the life to be?  
The fable was mine, but the choice is  
thine,  
Sweet lady, which of the three?"*

*"She took from her hands the jewels,  
The coronet from her brow.  
'Lord Jesus,' she said, as she bowed her  
head,  
'The highest bidder art Thou;  
Thou gav'st for my sake Thy life, and I  
take  
Thy offer—and take it now.  
I know the world and her pleasures  
At best they weary and cloy;  
And the tempter is bold, but his houses  
and gold  
Prove ever a fatal decoy.  
I long for Thy rest—Thy bid is the best,  
Lord, I accept it with joy.'*

# Revival or Revolution?

By REV. JAMES S. PEMBERTON, Camden, N.J.

**M**EN of intellect and finance are stunned and know not which way to turn. Every conceivable measure has been employed to bring the world back to normalcy and prosperity, but all the devices of men have failed. Some leaders are seeing that it is not a matter of restored material prosperity that the world needs, or a readjustment of international relations, but rather a restoration of moral and spiritual values.

The world is not merely having a nightmare as an aftermath of the World War, but suffering from creeping paralysis caused by sin. Not the sin which some call an illusion, but rather a spiritual cancer eating at the vitals of the souls of men and causing millions daily to fall into the pit of hell and a Christless eternity.

Men everywhere are scanning the horizon looking for some ray of hope. Will they turn to the only sure remedy before it is too late? They have tried all manner of means with a result of failure. Will there be another great revival, or is the world to end in revolution and chaos? There is only one of two ways that things will end—either revival or revolution.

Look at a picture of our world of today! We are seeing a world collapsed. Nation after nation has fallen, and now other nations are looking for super-dictators to become their saviours. Throughout our world system we find contradiction—waste and want, luxury and scarcity, plenty and poverty; man starving in a world of plenty.

The earth is laden with natural resources which God has given us. Then, again, all about us we see the evidence of false values. Persons who make fools of themselves get thousands of dollars, while hard laboring men get only a few. Our world is filled with unemployment and a growing spirit of revolution. Lawlessness is becoming a major problem. We hear men calling out for the privilege of legalizing gambling. We also live in a war-jittery world. Thousands of dollars are being spent for the promotion of peace, while we hear the increasing tramping of marching troops. While statesmen talk peace, scientists are producing devilish inventions for the next war.

Ungodliness and atheism are on the increase. Listen to what Maude Howe, general secretary of the International Christian Crusades, has to say:

"Today in Russia, that tragic land of sorrow and suffering, 25,000,000 children are taught as their first lesson, 'There is no God,' with the confirmatory response, 'Nor ever shall be.' In Canada, a few years ago, there were 1,700 atheist Sunday Schools. They are

growing rapidly, and now as a conservative figure, there are 4,000."

We are confident that we must have either a revival or revolution. Bishop Edwin H. Hughes said, "Unless we have a revival of proper evangelism, many of our churches will die within two decades."

If we had a world-wide revival of Christianity we would solve unemployment. A national revival would revolutionize our politics and industry, and a community revival would solve the problem of the slums and poverty.

In the *Wall Street Journal* some time ago there was the following interesting article:

"What America needs more than railway extension, western irrigation, a low tariff, a bigger cotton crop, and a larger wheat crop is a revival of religion, the kind that our fathers and mothers used to have; a religion that counted it good business to take time for family worship each morning right in the middle of the harvest, a religion that made men quit work a half hour earlier on Wednesday so the whole family could get ready to go to prayer meeting."

We can make the choice whether we are going to have a revival or a revolution. When we seek God and realize that we are living in a fallen world which is lost without Christ, revival will come.

**I**T WAS A REVIVAL that saved England, as the secular historian puts it, from the terrors of a "French Revolution" and its welter of blood. France drove out the Huguenots, the revolution followed, and today France is living

under the burden of a pagan philosophy. England received the reformation with open arms and revival followed.

What will it be for us—revival or revolution? Will we heed the admonishing of God when He speaks to us through His Holy Book?

"If my people, which are called by my name, shall humble themselves, and pray, and seek my face, and turn from their wicked ways; then will I hear from heaven, and will forgive their sin, and will heal their land."

We must pause and listen that we may find out God's purpose and plan for our individual lives. Beloved, God has a plan of life and service for every child of His. It is the only plan through which we can realize the highest, the holiest, the most glorious possibilities that are ours in the Lord Jesus. God's plan for our life also fits into His larger plan for all other lives. I believe also it fits into His great program of the ages—of the ages here, and the unending ages in the world to come.—Charles Inwood.

The unsatisfied life is one that lacks its appointed relationships. It spends itself in mean fellowships when it was ordained for the communion of the Holy Ghost and to wander in the infinite. It becomes dissatisfied because its princely powers are not exercised. The spirit of man grows old when it lacks the primary satisfaction. But when God satisfies us with His good things the heart grows young again. How can any heart grow old if faith, hope, and love dwell within it?—Dr. Jowett.

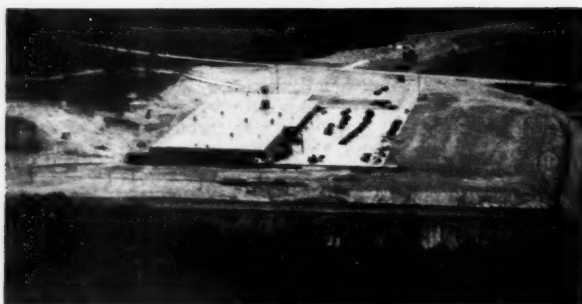


Rioters set fire to Madrid churches during recent revolution

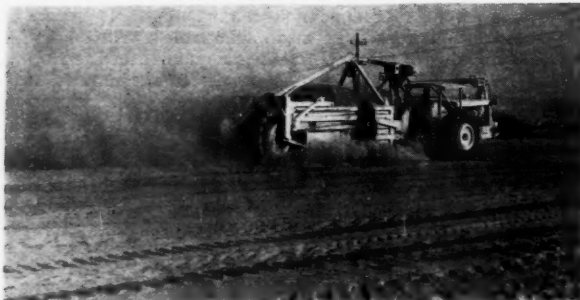




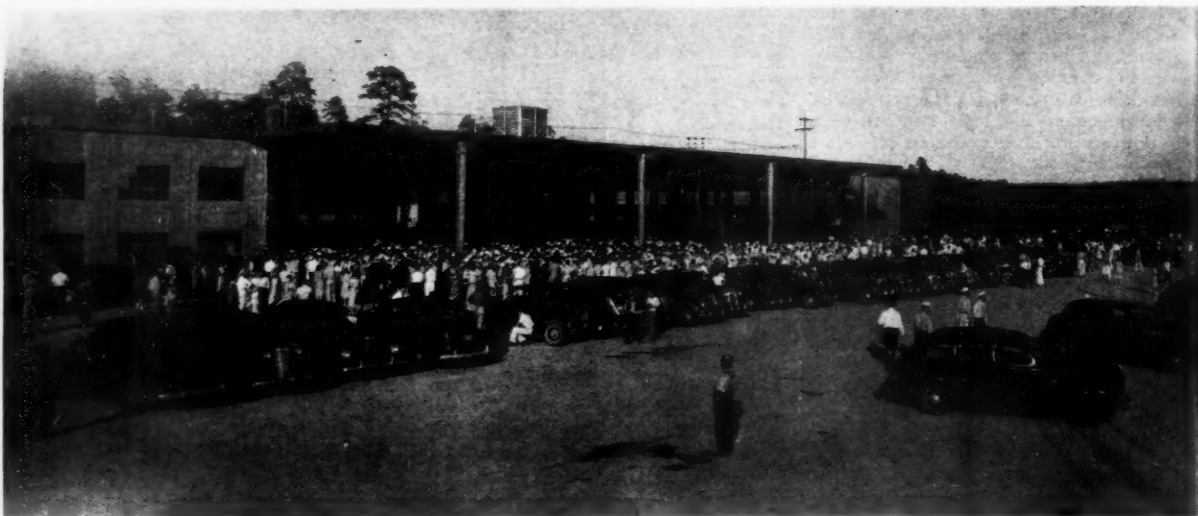
*In characteristic pose, R. G. LeTourneau delivering his dedication address*



*LeTourneau Toccoa plant from the air*



*A Tournapull used in excavation work*



# When Toccoa Was Thinking of God

By DICK LeTOURNEAU, Peoria, Ill.

A SIMPLE but impressive dedication service last July at Toccoa, Ga., where more than 5,000 people were present, lengthened into a four-day revival. It was the occasion of the dedication of another LeTourneau factory, that the gospel might be spread throughout the world. To Mr. R. G. LeTourneau this dedication was not just another accumulation of material wealth, but another evidence of the truth of Christ's words, "Seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you" (Matt. 6:33).

The theme of the afternoon dedication seemed to be "Leadership." The United States government, the state government of Georgia, and every county in that state had representation at the ceremony. In such an assembly there is usually talk of economic stress, of boom and slump, of unemployment, etc., but the assembly at Toccoa was thinking of God.

Gov. E. D. Rivers, of Georgia, directed thought to the highest realms when he said:

"I think the greatest thing the country needs is old-time religion and family altars in the home. I think if we will go back to the old religious ways, the country will be better off. Inspired by this occasion, a sensation to my heart responds to this enterprise. It does not take speeches, it does not take welcomes, but what it takes is contact with the Creator. If this does not inspire you, nothing else can. Too many of us read the Bible and interpret it to suit our own selves."

Mr. LeTourneau, in his dedicatory address, also elevated the meditation of the vast assembly when with characteristic enthusiasm, he said:

"We hear the argument of what we could accomplish if we had a man to show us what to do. If we only had a man big enough, who knew enough to lead us out of our problem, a man who understands, who knows just what to do at the right moment, a man who could win our confidence. We have that man—that man is my Saviour and your Saviour, the Lord Jesus Christ. If we would only listen to Him!

"I led a nominal Christian life until one day I realized that the Lord had sacrificed so much for me—that He came down to this sin-cursed world, that He was rich but for our sakes became poor that we might become rich. I said to myself, 'If the Lord of glory, the Lord that made this world, would come

down to this sin-cursed world that I might have everlasting life, I will give my life to Him.' I had been a wayward boy, but God saved me, and His power came into my life. My life was changed. I asked my pastor what he thought the Lord wanted me to do. I thought He would send me as a missionary to foreign lands. My pastor said, 'Let's pray about it.' We prayed, and the pastor said, 'God needs business men.' I have never forgotten that God needs business men, and today, by the grace of God, I am still trying to be His business man. I thank my Lord and Saviour for what He has done for me, and I want to present Him to you. Let's all give Jesus the right-of-way in our hearts."

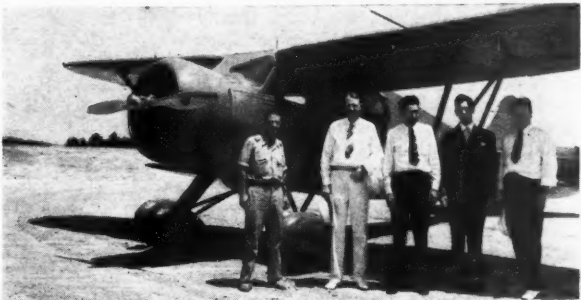
This simple confession won the applause of the assembly. The large audience was packed row upon row on wooden benches built for them on the concrete floor of the fabricating plant Mr. LeTourneau has built in their neighborhood. Only a few are familiar with the circumstances that led to the establishment of this factory dedicated to the principles of Christianity, in this remote spot of rural Georgia, bordering on North and South Carolina. Just before taking a missionary tour of the world, Dr. R. A. Forrest, president of the Toccoa Falls Institute, was introduced to Mr. LeTourneau through a mutual friend, Rev. R. R. Brown, of Omaha. Dr. Forrest explained how he trained young boys of northern Georgia in work that would earn them a living and at the same time give them a thorough knowledge of the Bible. These boys, many of them orphans and most of them without funds to earn their own education, were maintained at the school through the gifts of Christian men and women. Mr. LeTourneau decided a mill in the neighborhood of Toccoa would bring him into contact with ambitious young Americans eager to earn their living, and already two hundred of them are working for him.

As was said at the dedication service by Preston Arkwright, Mr. LeTourneau gives these men from the mountains of north Georgia an opportunity to earn something worth while and to produce something useful. The close association of a Bible institute with Christian enterprise and industry is a new phase of Christian activity, but it may prove what industrial circles need more than anything else today. As Governor Rivers so aptly summed up the situation, "I believe a spiritual revival is needed if America is to climb out of the present crisis."

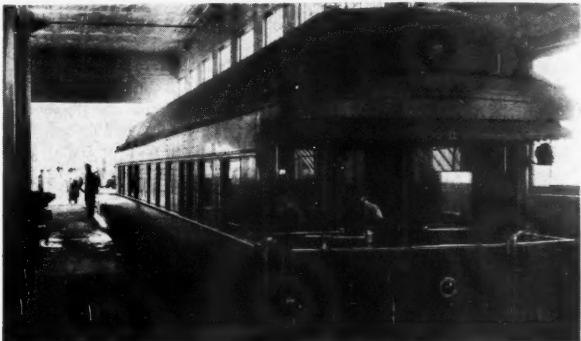
Mr. LeTourneau has similar mills at Stockton, Calif., and Peoria, Ill. He is recognized around the world as the outstanding inventor, designer, and builder of earth-moving equipment. This includes Angledozer, Bulldozers, carryall scrapers, rooters, cranes, Tournapulls, and Sheep's Foot rollers. The use of his modern, efficient equipment in road building and large construction projects has completely rewritten the earth-moving story. The three operations of loading, hauling, and dumping have been combined and handled by one operator and one tool at a fraction of the former cost. LeTourneau construction methods are now employed throughout the United States and in fifty-seven foreign countries.



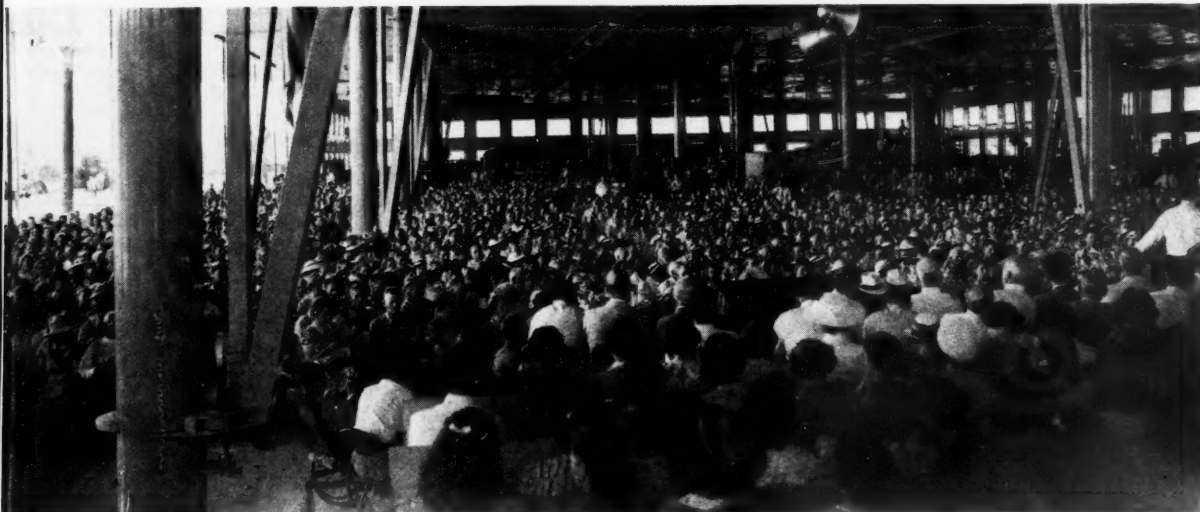
U. S. Senator Richard Russell, Jr.; R. G. LeTourneau; Hon. E. D. Rivers, governor of Georgia; Dr. R. A. Forrest, president of Toccoa Falls Institute



Plane party from Peoria, Ill., arrive for dedication



Private car of Southern Railroad officials in the LeTourneau plant



# Witnesses – Stewards – Ambassadors

By REV. HENRY OSTROM, D.D., Greencastle, Ind.

**WITNESSES**—"Ye shall be witnesses unto me" (Acts 1:8). We are not to be inventors or originators. Something has occurred and we are to tell about that.

**Stewards**—"Stewards of the mysteries of God" (I Cor. 4:1). We are to be house distributors and not originators of what is to be distributed.

**Ambassadors**—"Now then we are ambassadors for Christ" (II Cor. 5:20). We do not make the treaty, or pass the law, or invent the policy. We are faithfully to represent Him. Ransacking our minds and straining our nerves to accomplish a life work spells wasted energy.

Our whole program rests upon what has already been done rather than upon what we might decide would be worth doing. The ship is launched; we are not called upon to construct it out on life's stormy sea. The deposit is made; we are to bestow the riches and not to mint them. The case is being heard; we are not to enact the scene, but to tell the truth of what we know about it.

This whole urge for religious inventing has at its root the program of guessing. The Christian plan, however, is not a plan of guessing, but of imperative faith based upon infallible certainty. If the program were one of guessing, then who would not feel competent to join the guessing match until we would be entangled in programs and programs and programs, as many as there are guessers? For if it's guessing, who fails to think that he can guess as fast as the next one or as all others? We may be retiring when it comes to the question of reasoning, but we fail to see the ground for retiring when it comes to guessing.

**A** FAIR INVESTIGATION of the multiplied programs in the name of church activity must lead to the conclusion that the real trouble is "guessification." The scheme may seem plausible and the method prudent, and we may for the hour seem to note favorable results; but if we turn on the searchlight, lo, it all roots in an admission or a conclusion of uncertainty.

This fact may be ignored and the pressure be placed upon the scheme until this fact is practically forgotten, but there it is, and sooner or later it all appears as uncertainty at the roots—uncertainty in the activities and uncertainty in the results, or rather unusableness in the results. The element of gambling is in it, and we play to lose.

Such procedure can get along without prayer. No wonder it would abolish the prayer meeting or family prayers and then argue that prayer is only moral gymnastics, producing a reflex influence! What basis has it for prayer? What record has it of answered prayer? What



Rev. Henry Ostrom, D.D.

then could it witness about prayer? What bread of facts as to the terms of prayer could it distribute? What can it say in behalf of Christ to a lost world is the guarantee of prayer? The witness, the stewardship, and the embassy would appear to have all been disowned and cast aside.

Such procedure can go along with reforms but it is without redemption. Expediency takes the place of expiation. It can put shoes on the man, but it cannot put a man in the shoes. All that man can invent in religion the world round not only does lead to discouragement, but it should. It starts with man's limitations, and its end is too limited for eternity.

Such procedure has by its own claim ignored the Bible. The basic guarantee has been set aside, that is sure; but all that it has ever stood for and accomplished is reduced from the reckoning and substituted with human guesses. The witness could not then say, "I know that God has spoken and I state what He has said." The steward could not then announce, "Here is the eternal bread. Here it is without leaven and filled with food value. He that eateth of this shall never hunger for other kinds of food." The ambassador could not then proclaim, "I'm here on business for my King." No, he must meet the suspicion that he is aiming to substitute for Him. How can we escape the suspicion that he is an impostor?

**B**ACK OF ALL the witnessing, stewardship, and ambassadorship we look for the authority. But if it is human scheme, we discount the possibility of adequate authority and speculate as to whether it will ever be worth the effort. Authority! That is the word. It rests upon, "We have heard from Him who made heaven and earth. The silence

has been broken and man's orphanhood has been met. Our stumbling over the grave ridges of our dead in an attempt to go somewhere ceases, for here is clearly set forth the way home. The lost can be saved, for there is a real Saviour." Authority is back of it all, while history and personal experience compound the sense of authority.

Human invention, human scheming, human program cannot at their very best, go further than the edge of eternity. More often its existence is merely of the passing hour. No wonder it resorts to a theory of the immortality of deeds, but not of the doers. All it can see is deeds. At that point the vision fails.

But Christian witnessing cannot be properly given without eternity. It witnesses eternal truth for eternal results. Herein is a reason why the Christian witness should have eternity constantly in view. And this fact prevents him from merely giving the testimony to "put-it-over" for the passing occasion. He speaks today what the eternal phonograph will record with welcomes, and what Christ will welcome as such. The witness, too, will welcome it in eternity. That "word of their testimony" will never lose its melody.

The steward of the mysteries of God, being a house-distributor of imperishable bread, must not dare to substitute the sawdust loaf of man's theorizing. "The household of God" can never be known to have eaten and then perished. "Bread of heaven" will still be food in heaven. It came down out of heaven. That is how the steward came to have it to distribute.

The Christian ambassador represents no authority upon which could be fastened the announcement that his Christ would ever fail. Keep singing that lately adopted phrase in hymnology, "Jesus never fails." The reign of Christ over earth and the eternal glory of Christ the victor, must be the claim if we are to escape the paralysis of the guess scheme.

**L**ET US CALL the Christian witness into court. Let us have him examined and cross-examined. Of what does he testify? Of a Person! If he is uncertain, then that is the rating of his testimony. If he compromises his testimony, then that reduces it. Who is the Person? Our Lord Jesus Christ! For what the full title stands, he is a witness. Where? "In Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost part of the earth" (Acts 1:8). Witness! Let us advise you, make up no story. It is Satan who opposes your case. Tell it straight.

Let us interview the Christian steward.  
(Continued on page 68)



# The Old Bible and New Needs\*

## Let's Go Back to the Bible

By REV. WILL H. HOUGHTON, D.D., Chicago, Ill.

WE BEGIN today the second series of brief, pointed exhortations, "Let's Go Back to the Bible." Why suggest a return to the Bible? Well, why not? We've tried everything else, and look at us! On our shoulders is the burden of a back-breaking debt. At our side, self-seeking office holders, some of them under court indictment. At our throat, the largest number of criminals, professional and amateur, in history. At our feet, the precipice of immorality and sensuality. If any people under God's heaven needed a return to the stabilizing, saving, satisfying, sanctifying Word of God, we are that people.

Hollywood recently gave the fictional touch to the historic incident known as the "Mutiny on the *Bounty*." No—I didn't see the picture, but here is the true story.

The *Bounty* was a British ship which set sail from England in 1787, bound for the South Seas. The idea was that those on board would spend some time among the islands, transplanting food-bearing trees, and doing other things to make some of the islands more habitable. After ten months of voyage, the *Bounty* arrived safely at its destination, and for six months officers and crew gave themselves to the duties placed upon them by their governments.

When the special task was completed, and the order came to embark again, the sailors rebelled. They had formed strong attachments for the native girls, and the climate and ease of South Sea island life was much to their liking. The result was mutiny, and the sailors placed Captain Bligh and a few loyal men adrift in an open boat. Captain Bligh, in almost miraculous fashion, survived the ordeal, was rescued, and eventually arrived home in London to tell his story. An expedition was launched to punish the mutineers, and in due time fourteen of them were captured and paid the penalty under British law.

But nine of the men had gone to a distant island. There they formed a colony. Perhaps there never has been a more degraded social life than that of this colony. They learned to distill whiskey from a native plant, and whiskey, as usual, was their ruin. Disease and murder took the lives of all the native men and all but one of the white men, Alexander Smith by name. He found himself the only man on an island, surrounded by a crowd of women and half-breed children. And then occurred something unexplainable from the human viewpoint. Alexander Smith found a Bible among the possessions of a dead

sailor. The Book was new to him, and he read it and believed it and began to live it. He wanted others to share in the benefits of this book, so he gathered the women and children around him to read to them and to teach them.

So far as the record goes, it was twenty years before a ship touched the island, and when it did a miniature Utopia was found. The people were living in decency, prosperity, and peace. There was nothing of crime, disease, insanity, illiteracy, or drunkenness. How was it accomplished? By the reading and acceptance of the Bible!

Here is the reason for a return to our exhortation, "Let's Go Back to the Bible." Because the Bible and only the Bible can do what needs to be done for our nation in this threatening hour. I'm afraid it sounds too simple for some people. They are looking for the complex and the complicated.

Good old Dr. Conwell delivered his famous lecture, "Acres of Diamonds," thousands of times. His thesis was that men miss the opportunities for success at their own doors, while they wander the world over, or wish themselves in distant places. Dr. Conwell multiplied true incidents of men who journeyed to the ends of the earth in search of fortune, only to find it buried in the very ground on which they had rolled their marbles.

Ours is particularly an age of novelties. Hence the interest in fantastic ideologies and isms. We like search better than research, and we prefer the new to the true. Experiment rather than experience counts high with us. To say that a thing has been tried and proved is equivalent in the minds of many to saying it is musty and mildewed. The universities and Hollywood have one thing in common—off with the old, and on with the new! Ideas in one case, and wives in the other.

Futuristic is our art, and modernistic our theology. We are intrigued by the words "latest, new, and modern," and a great exposition is geared to the idea of the world of tomorrow. Its theme is so realistic that it, too, is burdened with debt! The world of tomorrow, indeed! Today's debauch is always tomorrow's headache.

Daniel Webster didn't mean to apply it to every realm, but was only referring to a political platform when he said, "What is valuable is not new, and what is new is not valuable." Yet there are many, many fields in which his saying is entirely pat. We have the experiments in morals, in philosophy, in economics. We observe entire nations deliberately

cutting loose from the moorings of the centuries, and in mutiny against the captain named Experience. They are giving allegiance to a new commander, named Experiment. Now while men are in the mood for trying things, may it not be the best time to remind them they had better try something new which is yet old—the Bible, the eternal Word of God.

God's way with nations is well set forth in the Seventy-eighth Psalm. Of course the psalm is historical, and has to do with His relationship to His chosen people. But careful reading of the psalm would teach us much of both the character and requirements of God, and would give us considerable information as to the way to national healing and happiness.

LET ME read a few scattered verses with the hope that you will this very day read the entire psalm.

"For he established a testimony in Jacob, and appointed a law in Israel, which he commanded our fathers, that they should make them known to their children: that the generation to come might know them, even the children which should be born; who should arise and declare them to their children: that they might set their hope in God, and not forget the works of God, but keep his commandments. . . . They kept not the covenant of God, and refused to walk in his law: and forgat his works, and his wonders that he had showed them. Marvelous things did he in the sight of their fathers, in the land of Egypt, in the field of Zoan. . . . He clave the rocks in the wilderness, and gave them drink as out of the great depths. He brought streams also out of the rock, and caused waters to run down like rivers. And they sinned yet more against him by provoking the most High in the wilderness. Yea, they spake against God; they said, Can God furnish a table in the wilderness? . . . But he, being full of compassion, forgave their iniquity, and destroyed them not: yea, many a time turned he his anger away, and did not stir up all his wrath. For he remembered that they were but flesh; a wind that passeth away, and cometh not again. . . . So he fed them according to the integrity of his heart; and guided them by the skilfulness of his hands."

In the light of the demands and failures of the present day, the reading of the entire psalm would be profitable. It demonstrates once more the permanence of the Bible message. In this historical psalm we see God's ancient people placing all their problems on an economic basis. "Can God supply a table in the wilderness?" was one of their troubled questions. "We want necessary

\*First in the new series of messages broadcast over radio chain on September 24, 1939.

food and drink and raiment," said they. "We must have subsistence for our families." God said, "I'll supply all of these—but you have greater needs." How strange, and yet how true to human nature in every age to read in conjunction, "He brought streams out of the rocks . . . and they sinned yet more against him." Again, "And he rained manna and flesh upon them. . . . For all this they sinned still, and believed not for his wondrous works."

The more they got the more they wanted, and the less thankful they were for what they got. They blamed conditions, but God blamed them, and over and over we read, "Yet they rebelled against the most high God."

It is said that a man lost in a desert or a wilderness will unconsciously walk around in a circle, even though he thinks he is walking straight ahead. Is this not also true of collective humanity? It is true in the repetitions of history. It is true in the economic cycle. It is true in the periods of backsliding and repentance during the national life of God's ancient people, and it has been true in the cycle of prodigality and repentance during all the Church age. And it is true in the moral realm for the same reason it obtains in the physical realm—man has a short leg. It is the short leg which sends him around the circle and keeps him from really advancing. Certainly this defect is a spiritual fact.

We sometimes think the equestrian statue to be seen in the public parks of any city is a parable in bronze of the human race. There is the rider on his horse, and there he is a year later, and ten years later. Always mounted and never going anywhere. So it is that the human race is always poised for the start. But what of it?

Look at the popular books of yesterday, and mark them off decade by decade. See how hopeful man has always been. Now he's going somewhere, and he's dead sure of it. He has a new leader, or a new formula, or a new phrase. But the years have passed, and his new ideas have given place to other new ideas, and there sits humanity on its bronze horse—poised for the start.

The more I think of it, the better my figure of the equestrian statue seems, and giving him a new horse is not the solution to the problem. The whole picture is that of deadness. The horse is dead, and the rider dead, but the death is not that of a bronze figure, it is the death of corruption and foulness. It is the corruption of broken homes, wrecked character, polluted courts, and contaminated morals. The evidence of the corruption is in the packed prisons, the indictment of public officials, and in the increased divorce rate. Oh, there are signs of moral and spiritual death on every hand, and piled up evidence that we need to bring God into the scene before it is too late.

**W**HAT the Bible has done for society in other days, it can do in this exact hour. But mere talking about the Bible will not bring us the needed

revival, nor will reading books about the Bible do it. It is not the possession of a Bible which imparts life, but the use of it—partaking of it—does.

Let me remind you of the true story with which we started—the "Mutiny on the *Bounty*." Before Alexander Smith found the Bible, it had been in the possession of another sailor. But apparently the Bible had not contributed a thing to the life of that sailor. With the Bible in the bottom of his trunk, the sailor went on with his whiskey and women, to live in defeat and die in despair. But when Alexander Smith found the dead sailor's Bible, he laid hold upon it with mind and heart, and then the Bible laid hold upon him, and through him the Bible laid hold upon the community.

Perhaps someone listening at this moment thinks he is facing problems to which an answer cannot possibly be found. Well, I question if your problems are half as involved as those of Sailor Smith. His companions killed off by lust, disease, and booze, no doubt he was personally a slave to some or all of the destructive vices. Yet he was saved by this wonderful Word of God, and salvation flowed from this Bible through him to the society of which he was part.

We are thinking of what the Bible would mean to the salvation of our beloved country in these dangerous days, but let everyone of us lay to heart the realization that the only way the Bible can lay hold of America is for each one of us to lay hold upon the Bible. The power for the nation, contained in its pages, is only released by way of individuals. Our sins are personal. The Saviour is personal. Our confession must be personal. Our perusal of the Word must be personal. The acceptance of this Word, and of the life-giving Christ there revealed, must be personal.

And so we say again, "Let's Go Back to the Bible."

## Witnesses — Stewards — Ambassadors

(Continued from page 66)

What does he dispense? The mysteries of God. And what are they? Those facts which human genius could never have invented or discovered. They are God's secrets told out by the Holy Spirit. Will he substitute things which are not God's secrets? Dare he?

And, let us listen to the ambassador for Christ. How much will he aim to inject himself into the embassy? Is it not of the very essence of his mission that he shall to the last degree represent Christ? Hear him say, "Yet not I, but Christ!" For whom does he go? For Christ! To whom must he attract? To Christ! Either thus, or he must admit that whatever he is, he is not an ambassador. Maybe he is a scholar, a lecturer, a debater, a manipulator, an overseer, but he could not be called an ambassador.

"Now then [or therefore] we are ambassadors for Christ." Wherefore? If we read the chapter we see: The love of Christ constrains us, He died for us, we live to Him, He is glorified, we are new-born (a new creation indeed), God has

reconciled us and has given us the ministry of reconciliation. Therefore we are ambassadors for Christ.

**L**ET US EVEN CONCLUDE that there is real economy in taking our places as witnesses, stewards, ambassadors. Economy of nervous energy, economy of time—and it is vast aggregate economy among the multitudes who hear us. As witnesses, the eternal facts find a channel through our minds. As stewards, the eternal bounties find our minds the dispensers. As ambassadors, the eternal Truth-giver finds us His instruments. The success is matched by rest, and this rest increases the range of the success. We pass along to others what the Holy Spirit gives. The burden of the originating and inventing are His, the joy of being the channels is ours. "We have this treasure in earthen vessels, that the excellency of the power may be of God, and not of us" (II Cor. 4:7).

But what of the bright, the catchy, the potent? If for one instant we propose to substitute for the blessed gospel of the grace of God, then and there the power is wanting, and we have sunk into the region of the guessing. Down-right obedience without the schemes of the genius will guarantee success, but genius with disobedience may even eventuate in crime.

There is much to hearten the witness. "I will be with thee," were God's words to Moses. The Christian witnesses to "both small and great." Some believe the testimony. And history will yet exhibit a conquering band who "overcame . . . by the blood of the Lamb, and by the word of their testimony" (Rev. 12:11). What a privilege!

There is much to rejoice the steward. One of the greatest distributors was Joseph, and four times in one chapter we are assured that "the Lord was with him." The steward may claim that he is "as poor, yet making many rich; as having nothing, and yet possessing all things" (II Cor. 6:10). What a responsibility!

There is much to the credit of the ambassador. But here we cannot name any feasible potentate to illustrate properly our Christ. The ambassador for Him has honor above anything earthly. Christ was, and is, and is to come. He is "the same yesterday [and that must mean all that is back of our day], and today [and that reaches to the depths and heights of the now], and forever [and that extends into all that is before us]" (Heb. 13:8). What an embassy! What honor!

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# The Greatness of Salvation and the Peril of Neglect

By REV. R. F. BAYLES, Berkeley, Calif.

A Radio Address Given over Station KLS, Oakland, Calif.

*Therefore we ought to give the more earnest heed to the things which we have heard, lest at any time we should let them slip. For if the word spoken by angels was steadfast, and every transgression and disobedience received a just recompense of reward; how shall we escape, if we neglect so great salvation; which at the first began to be spoken by the Lord, and was confirmed unto us by them that heard him.—Hebrews 2:1-3*

**G**OD'S salvation is the greatest thing in the world. In the whole realm of human life and thought there is nothing to compare with it. Salvation, being the central and over-arching theme of the Book of books—even as the Lord Jesus Christ is the pre-eminent person—there need be no hesitation in making this sweeping assertion. It comprehends everything that is of real and abiding value to mankind. Salvation, as revealed in the Word of God, has to do with both time and eternity. It means life at its highest and happiest in this present world, and unspeakable glory and blessing in the world to come. "Godliness is profitable unto all things, having promise of the life that now is, and of that which is to come" (I Tim. 4:8).

## **I. God's Salvation Is a Great Salvation Because of the Greatness of Its Author and Finisher**

The greatness of any work rests wholly upon the power and resources of those who plan and undertake it. There is an axiom among men that no stream can rise higher than its source. As applied to material things this means that no undertaking can produce results greater than the personal powers behind it. How manifest this is in all human affairs today! The world is in a most terrible plight. There is widespread distress and perplexity. The moral, social, economic, and industrial institutions that have long made for civilization and stable government are rapidly being destroyed. Civilization itself is threatened with total collapse. To avert this approaching world-calamity and to save their very existence, the saner nations are drafting all their resources of ingenuity and learning, of men, money, and materials. In spite of all this frenzied effort, conditions are growing rapidly worse. The reason for the failure is plain to those who know the Word of God. The forces making for destruction are vastly too great to be overcome by human power. They are supernatural forces—the powers of darkness—and can be overcome only by divine power. But God is completely left out of the plans of those who seek the remedy for world ills, and they are without power to reach their objectives.

**T**HE impotency of man is even more manifest in the moral and spiritual realm. Natural religions and ethical systems may elevate mankind to



Rev. R. F. Bayles

a moral state as high as that of their authors and founders, but no higher. The devotee of any of the pagan religions may become as good a man as his particular prophet, but never better. The truth is that men do not rise even to the moral level of their prophets. The current of the stream is ever downward. The darkness enveloping all pagan peoples is sufficient demonstration of the powerlessness of their religions to save from the blighting, blinding power of sin.

Let us first consider the greatness of the person of this Saviour. In Hebrews 1, the Holy Spirit has given us a marvelous picture of the personal glory and power of the Lord Jesus Christ. This blessed one is the Son of God—"God . . . hath . . . spoken unto us by his Son." The entire New Testament centers around the Sonship of Christ with the Father. It may be said, also, that all heresy focuses upon this wonderful truth. All false systems in Christendom deny the real and essential Sonship of Christ. All the cardinal truths of Christianity have from the beginning encountered the fiercest opposition of Satan.

As Son, He is God's heir—"appointed heir of all things," possessor by inheritance of the heavens and the earth! What a stupendous thought! And this is the One who while on earth had no place to lay His head! Homeless in the world to which He was heir! Wonderful things are being discovered in our times. Scientists have been making marvelous reaches out into space. Stars and planets are discovered whose distance from the earth is measured by thousands of bil-

lions of miles. Constellations are discovered of such density as to appear as clouds of light. These are but hints of what scientists are discovering. But they have not reached, and never will, the boundary lines of Christ's material inheritance, or begun to count the stars, all known by name unto Him. They know nothing of His chief inheritance, the heaven of heavens, the dwelling place of God. That is known by faith alone, through the Word of God.

But, more marvelous still, He is the Creator of all things—"by whom also he made the worlds." "All things were made by him; and without him was not anything made that was made" (John 1:3). The entire New Testament witnesses to the creatorship of the Lord Jesus Christ. Whether we think of the material worlds, or the world of human beings; or of all life—animal, human, or spirit—all sprang from the hands of the Son of God.

"The brightness of his glory." How the Holy Spirit multiplies terms to glorify Christ! The eternal God is all-glorious; the Son is the very radiance, the out-shining of His glory. In the days of His flesh this glory was manifest to His disciples, "the glory as of the only begotten of the Father, full of grace and truth" (John 1:14). His whole marvelous career, in life, through death, and in resurrection was the full, undimmed manifestation of the glory of God.

**T**HE HOLY SPIRIT also brings before us the greatness of Christ's power—"upholding all things by the word of his power." This might be spoken of as His eternal, unchanging work. He is not only Creator but Sustainer of all things. God has not created a universe over which He has no control; neither has He left it to the operation of blind, impersonal forces. Men speak of the forces of nature; of fixed, universal laws. They would deny the efficacy of prayer on the ground that fixed law does not allow for the intervention of a personal God in behalf of His people. But what they speak of as universal laws we know to be just the will and power of the Son of God at work in His own universe. How marvelous are the works of those blessed nail-pierced hands!

## **II. God's Salvation Is Great Because of the Infinite Cost of Bringing It Down to Man**

We have now the Cross of our blessed



Lord brought before us—"when he had by himself purged our sins." Alone, unaided, the Son of God on the cross accomplished a work so great, He purchased a redemption of such infinite value, that even the holy angels marvel. A more correct translation brings out the greatness of His work on the cross—"when he had by himself made a purification for sins." It is not that believers only may say, He hath purged our sins. That is true, but not the whole wonderful story. He on the cross made a purification for the sins of all men, a provision sufficient for and available to the whole world. "And he is the propitiation for our sins: and not for ours only, but also for the sins of the whole world" (I John 2:2). There is, then, salvation from sin, its penalty, and power for all men who will put their trust in Him. Universalism finds no place in the Word of God.

What a joy it is to the gospeler to be able to tell out the freeness of the gospel, a salvation to be had by all without money and without price! Enemies of the Cross are fond of referring to the gospel as "too cheap." Without cost, yes, thank God, but not cheap! It is priceless to the soul that has received it. And at what cost to the One who has purchased it! What did salvation cost the Son of God? More than mortal man can possibly comprehend. In such revelations as Psalms 22 and 69; Isaiah 53, and many others, we learn something of the inner meaning of the Cross, and come to know something of the price He paid.

**I**T COST HIM, first of all, such a life of sorrow as no other could know. He was "a man of sorrows, and acquainted with grief." The woe and misery of sin-cursed humanity pressed most heavily down upon that heart of compassion. He suffered with, as well as for men.

It cost Him the untold agonies of Gethsemane, where His soul was made exceedingly sorrowful. What He suffered there we little know; but it had to do with our sins in anticipation of the cross. We hear Him there offering up prayers and supplications with strong crying and tears. We behold the blood drops falling as sweat from His brow, the mark of untold suffering.

It cost Him unspeakable physical suffering. When we read that "His visage was so marred more than any man, and his form more than the sons of men" (Isa. 52:14), we understand in some measure what that precious body endured at the hands of wicked men before He came to the cross. What appalling agonies He suffered on the cross is told in Psalm 22. Why did He suffer all this? "He was wounded for our transgressions, he was bruised for our iniquities" (Isa. 53:5).

It cost Him a measureless sense of desolation. He "looked for some to take pity, but there was none; and for comforters, but [he] found none" (Ps. 69:20). Even His

own had forsaken Him and fled. The human soul of that blessed One was weighed down by the loneliness of His passion.

It cost Him the suffering of a breaking heart. "Reproach hath broken my heart," is a word prophetic of the cross. The hearts of poor, weak mortals break under extreme sorrow and suffering; but what must have been the sorrow that broke the heart of the Son of God?

But I have yet to speak of the supreme cost of our salvation, the giving of His life on the cross. "Ye were not redeemed with corruptible things, as silver and gold. . . but with the precious blood of Christ" (I Pet. 1:18, 19). On the cross He poured out His precious blood. "Without shedding of blood is no remission" (Heb. 9:22). "The life of the flesh is in the blood: and I have given it to you upon the altar to make an atonement for your souls" (Lev. 17:11). "The blood of Jesus Christ His Son cleanseth us from all sin" (I John 1:7). The death of Christ on the cross is the central truth of Christianity. It was not in His matchless life that He became the Saviour of men. It was in the shedding of His blood as an atonement for sin. The doctrine of the blood of Christ shed on the cross as the only and all-sufficient atonement for sin is the acid test of religious profession. That which has not the blood is not of God.

But that part of the cost of salvation which is utterly beyond all human estimate was told out in that cry from the cross, "My God, my God, why hast thou forsaken me?" (Matt. 27:46). Could that holy, blessed Son, who was in the bosom of the Father, who did the things that pleased Him, be forsaken of God? Oh, my friends, here is the display of love beyond all understanding! On the cross that beloved Son, who knew no sin, became sin for us that we might be made the righteousness of God in Him. He was as totally abandoned of God as the vilest sinner that ever went out into endless

night. This was the full measure of the judgment of a holy, sin-hating God against sin, the judgment which the sinner without Christ must suffer for eternity. His infinite soul was made an offering for sin.

### III. The Peril of Neglecting This Great Salvation

There is no tomorrow with God in respect to salvation. "For he saith, I have heard thee in a time accepted, and in the day of salvation have I succored thee: behold, now is the accepted time; behold, now is the day of salvation" (II Cor. 6:2). Tomorrow you may be in eternity.

**M**Y FRIENDS, think not lightly of the issues of life and death. Do not mock at sin and its consequences. Be sober, earnest, exercised. Sin is a terrible fact in the world. This cannot be controverted or denied. There are many who refuse to admit the fact of sin. Through false philosophy and science so-called, they try to explain it away. But it remains a solid and dreadful reality. It is plain to be seen in every circle and level of society. None are exempt. Any man who will honestly look into his own heart will discover it there. That is the root of sin—rebellion in the heart against the will of God. Its fruit is the vice and crime, woe and misery, disease and death that fill the world. If you are not saved there is rebellion in your heart, and its fruit in some kind is to be found in your life. It is not a question of your being a great sinner. "All have sinned"—is God's verdict. "All unrighteousness is sin."

Unsaved ones, sin bears a terrible penalty. "The wages of sin is death." "The soul that sinneth it shall die." That does not mean the death of the body only. Physical death is a part surely, but only a part of the wages of sin. Thousands are today plunging themselves into eternity thinking to end all their troubles. But they plunge into fearful and eternal woe. "It is appointed unto men once to die, but after this the judgment" (Heb. 9:27). The full penalty of sin is after death. Eternity for the Christless is a fearful thing. The Lord Himself drew back the curtains of eternity and showed hell to be a real place, a place of torment. Do not be deceived by those who tell you of the "larger hope," the delusion of Satan that God is too merciful to punish sinners in hell. God is a holy God and sin must be punished. Don't be thinking about your neighbor's sins; look away from the faults of church members. God is speaking to you.

And now in closing, let me again earnestly point you to God's remedy for sin, the shed blood of Christ. On the cross He made a substitutionary sacrifice. This means that He died in your stead. He died that you need not die. On this ground God freely and eternally forgives the sins of all who put their trust in Him. Will you accept Him as your personal Saviour?

### A Rewarder of Them that Seek

By ANNIE LOUISE MURPHY, New York, N.Y.

Zacchaeus sought the Lord  
By climbing up a tree,  
And great was his reward,  
As Christ his heart could see.

"Zacchaeus, hasten down,  
I'll be thy guest today";  
Thus spake the Lord to him  
Who sought Him on His way!

And quick was the response  
Of love so unafraid—  
His sins confessed at once,  
With payments to be made.

The Saviour's heart o'erflowed  
At one more sinner blest,  
He there and then bestowed  
On him eternal rest!

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By REV. WILBUR M. SMITH, D.D., Chicago, Ill.

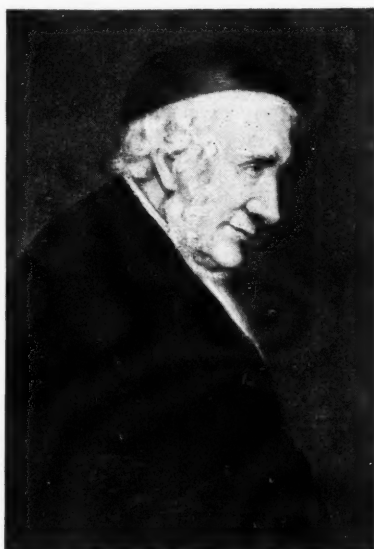
SOME years ago, the late Prof. Andrew M. Fairbairn, in the opening pages of his *Studies in the Life of Christ* (1880), very forcefully spoke of the inexhaustibleness of the problems which relate to the person and work of Jesus Christ. I trust my readers will bear with me if I place the paragraph before them:

"The greatest problems in the field of history center in the person and life of Christ. Who He was, and what He was, how and why He came to be it, are questions that have not lost and will not lose their interest for us and for mankind. For the problems that center in Jesus have this peculiarity: they are not individual, but general—concern not a person, but the world. How we are to judge Him is not simply a curious point for historical criticism, but a vital matter for religion.

"Jesus Christ is the most powerful spiritual force that ever operated for good on and in humanity. He is today what He has been for centuries—an object of reverence and love to the good; the cause of remorse and change, penitence and hope to the bad; moral strength to the morally weak, inspiration to the despondent, consolation to the desolate, and cheer to the dying. He has created the typical virtues and moral ambitions of civilized man; has been to the benevolent a motive to beneficence, to the selfish a persuasion to self-forgetful obedience; and has become the living ideal that has steadied and raised, awed and guided youth, braced and ennobled manhood, mellowed and beautified age.

"In Him the Christian ages have seen the manifested Good, the Eternal living in time, the Infinite within the limits of humanity; and their faith has glorified His sufferings into a sacrifice by the Creator for the creature, His death into an atonement for human sin. No other life has done such work, no other person been made to bear such transcendent and mysterious meanings. It is impossible to touch Jesus without touching millions of hearts now living and yet to live. He is, whatever else He may be, as a world's imperishable wonder, a world's everlasting problem; as a pre-eminent object of human faith, a pre-eminent subject of human thought."

PROBABLY no one knows how many volumes have been written directly relating to the Lord Jesus Christ, and it would be dangerous even to give an estimate. In 1906, Dr. Samuel Gardiner Ayres published his well-known *Jesus*



Edward Bouverie Pusey (1800-1882), famous leader of the Tractarian movement in the Church of England, Regius Professor of Hebrew and Canon of Christ Church, Oxford, 1829-1882, and one of the greatest Semitic scholars of the 19th century. Pusey's high-church writings can be ignored, but his great work, *Daniel the Prophet* (1864), and his two-volume commentary on *The Minor Prophets* (1866) still remain rich storehouses of both scholastic and devotional treasures. The latter work, the late Prof. Henry Green, of Princeton, called "the most learned, able and instructive commentary on that portion of Scripture that has been produced in Great Britain." Notice to what great age most of these great toilers attained.

*Christ Our Lord, An English Bibliography of Christology*, in which he listed something over five thousand different books in the English language written concerning the Lord Jesus Christ, down to the beginning of the twentieth century. I suppose one could safely say that something over ten thousand books have been written about the Lord Jesus Christ in our language during the last three hundred years; how many in Latin, German, French, Italian, and other European languages has never been tabulated, as far as I know. Thus it is very important, for a student who has the means to purchase only a few lives of Christ, and for all students whose time is limited, enabling them to master only a few great books in this pre-eminently important field, to purchase and study only those works which are of permanent significance, and can be looked upon as authoritative and more or less exhaustive.<sup>1</sup>

Probably the one life of Christ which has been more extensively used than any other work in English, is the famous

*\*The Life and Times of Jesus the Messiah*, by Dr. Alfred Edersheim (1883). (As far as I know, the last edition was the eighth, published in 1903, Longmans, Green, pp. xxxv.698; xli.826; in this country published by Eerdmans, \$3.50.) Edersheim, born in 1825, his death occurring in 1889, was of Jewish parentage, converted to Christianity while living in England, under the influence of a Scotch Presbyterian chaplain, John Duncan. Returning with him to Scotland, he studied theology at New College, Edinburgh, and at the University of Berlin, and at the age of twenty-one he was ordained a Presbyterian minister. In 1875, he became a clergyman of the Church of England, lecturing at Oxford University from 1884 to 1890. In some ways this book will probably never be surpassed, especially in showing the reader how Jewish customs of Christ's day and contemporary Hebrew literature illuminated the acts of our Lord and many of the teachings which were uttered by His holy lips. This work should be on the shelves of every Bible student who is seeking a real knowledge of the life of Christ as presented in the Gospels. Even such a higher critic as Driver wrote of this book, that it was "a monument of learning, presented in an immediate readable form, and a storehouse of information on every subject which comes within its range." Let no minister think he is being economical by purchasing the abridged one-volume edition. If one must wait a year, wait and get the two-volume edition, which is the only one containing all the virtues of this great work.

SAMUEL J. ANDREWS, in 1862, published the first edition of *\*The Life of Our Lord upon the Earth Considered in Its Historical, Chronological, and Geographical Relations*. Edition after edition was continually called for. In 1891, a new and wholly revised edition was issued, which stands even today as one of the most important single volumes on the life of Christ ever written (Scribner's, various imprints, pp. xxxix.651). Stevens and Burton, in their *Harmony of the*

<sup>1</sup>As an indication of how few real commentaries are now being written, as compared to the number appearing during the latter part of the nineteenth century, one only needs to look at a bibliography of the best literature on the Epistle to the Hebrews appearing in the *Expository Times* (1895, Vol. II, p. 15), and a list of the best commentaries on the writings of the Epistles of John appearing in the same volume (pp. 223-234; 238-239), and discover that four-fifths of all the important works on these writings (and what is true of these is true in many other surveys of biblical literature) appeared before 1890.

<sup>\*</sup>The one hundred titles, making up what we have called "The First One Hundred Books for the Bible Student's Library," are indicated by asterisks.

Gospels, speak of this as "a work into which has gone a lifetime of scholarly research, and to which all students of the life of Christ are under large obligation." The late Prof. Marcus Dods, who was as well acquainted with New Testament literature as probably any man of his day, and a famous author himself, in his preface to the great work on Christ by Lange, of which we shall shortly speak, said of Andrews' volume, "This work is indispensable to anyone who intends a thorough study of the subject, but yet has not access to the authorities themselves, or has not leisure to use them. The accuracy of his references and impartiality of his citations, as well as the fairness and candor of his own judgments, inspire us with confidence in the author."

In some ways the most monumental life of Christ that has been written is the one by the famous commentator John Peter Lange, published in English under the title, *"The Life and Times of the Lord Jesus Christ"* (Edinburgh, 1872, 4 volumes, pp. viii.544; viii.504; viii.512; x.502). The last two volumes were edited by Marcus Dods. These volumes are by one of the outstanding conservative theologians and New Testament scholars of the last half century in Germany, when that country had many distinguished New Testament scholars. The work is profound, theological, reverent, tremendously suggestive, exhaustive, occasionally perhaps a little tedious, but never failing to move and inspire the careful reader; indeed, so much so that one cannot read more than twenty or thirty pages of the work at a time.

THOUSANDS ARE AGREED, I think, and to this I would add my own verdict, that *"The Crises of Christ"* (New York, Revell, 1903, pp. 477, \$3.00) is the greatest single volume which Dr. G. Campbell Morgan has ever produced, which is saying a great deal. The book is not a consideration of every aspect of our Lord's life, but simply of the seven great crises, i.e., the incarnation, baptism, temptation, transfiguration, crucifixion, resurrection, and ascension. I would be ashamed to acknowledge, even if I knew, how many sermons I preached from the reading of these pages in my early ministry. Some things concerning our Lord are set forth in such a masterly way that other attempts to treat the Lord's life in a somewhat similar way seem feeble, indeed. This book should be purchased early in one's ministry, so that all of one's thinking in these particular subjects might rest upon the massive and profound interpretation as presented in these pages.

G. Campbell Morgan: *The Teaching of Christ* (New York, 1913, Revell, pp. 333, \$3.00). There are scores of books on the teachings of Jesus, but I have never seen anything that I would call final, or even exhaustive, and that is as true of this book as of others, though on the subjects which are here dealt with, the treatment is quite satisfactory. However, for some strange reason, there is no discussion of Christ's teachings on such subjects as prayer, heaven, hell, eternal life, the Scriptures, etc.

Alexander Patterson: *The Greater Life and Work of Christ* (second edition, 1898, present imprint, n.d., Christian Alliance Publishing Company, Harrisburg, pp. 418). This book is entirely different from any others we have thus far referred to, and contains rich, suggestive chapters on subjects relating to Christ which are not usually found in ordinary volumes in the field of Christology, and yet subjects about which ministers will at times want to preach, and every Christian desires information, e.g., "Christ in the Eternal Past," "Christ in Creation" (40 pp.), "Christ in the Old Testament Age" (600 pp.), "Christ in His Present State and Work" (70 pp.), "Christ in the Eternal Future." This book is not as well known as it deserves to be.

A monumental, scholarly work in *"The Divinity of Our Lord and Saviour Jesus Christ"*, by Henry Parry Lid-don; The Bampton Lectures for 1866 (second edition, London, Oxford, 1868, pp. xxix. 535). It is undoubtedly the greatest treatment by any one author of

them is perfect. A minister will not be long in any one church before he will wish to preach on some miracle or some parable, or perhaps a number of miracles, and a number of parables of the Gospel records, and at that time he will certainly want Trench on his desk. However, in the work on the parables there is no appreciation of the dispensational teachings of some of the greatest of the parables, as e. g., those of Matthew 13.

For a true appreciation of the dispensational meaning of the parables, one should have a supplementary volume, *The Study of the Parables*, by Ada P. Habershon (sixth edition, London, n.d., Pickering & Inglis, pp. xxvi. 366, 4s). It is quite remarkable that very little of what is in Trench will be found in the volume by Miss Habershon. Personally, I do not know of any work on the parables which brings forth so much new, fresh, rich, suggestive, and often profound truth as the volume by Miss Habershon. She was one of the deepest Bible students and clearest writers on biblical subjects of her day.

### Justification

By ELSIE M. GUSTAFSON, Escondido, Calif.

Justified! what grace divine!  
A record clear I read as mine!  
In spotless innocence I stand,  
Just as if I had not sinned.

Justified! can there be more!  
He took the filthy robe I wore,  
And gave me His all-righteous one,  
Just as if I were His Son.

What of Him who took my place?  
He bears the torment and disgrace,  
Yea, just as if (forgive the thought!)  
He the whole world's evil wrought!

the pre-eminently important subject of the deity of our Lord Jesus Christ that was ever written in the English language. This is all that needs to be said about it. It has been reprinted again and again, and the truths touched upon are presented in a noble style, every page revealing a profound knowledge of the Holy Scriptures, and the widest acquaintance with all relevant literature. A minister commits a professional sin when he permits literature of an ephemeral and secondary nature to absorb the precious hours of his mornings, when such a great work as this stands before him pleading for a close study, with the promise that his whole life will be enriched thereby, and his convictions concerning the Lord Jesus Christ deepened, strengthened, and broadened.

Richard Chenevix Trench: *\*Notes on the Parables of Our Lord* (new and revised edition, New York, 1875, pp. 512); and the same author's *\*Notes on the Miracles of Our Lord* (new and revised edition, New York, 1875, pp. 504, Revell, \$1.75). All things considered, these must be recognized as the two best books on the parables and miracles of our Lord thus far published, though neither of

THE REASON for including James Stalker: *The Trial and Death of Jesus Christ* (London, 1894, pp.xv. 309) in this particular list of one hundred books is not because it is one of the greatest books on biblical subjects in our language, but because it is one of the most satisfactory, vivid, suggestive treatments of the one great event of our Lord's life to be found in English. Stalker's chapter on the "Shipwreck of Pilate" once read will never leave the heart and mind of a reader. The volume has chapters on most of the characters participating in the various events of the last twenty-four hours of our Lord's life, and on the seven last sentences which Christ spoke from the cross. It is invaluable for Sunday School teachers.

George Smeaton: *The Doctrine of the Atonement as Told by Christ Himself* (second edition, Edinburgh, T. & T. Clark, 1871, pp. xvi. 502, 6/). The author of this book was for many years the professor of Exegetical Theology at New College, Edinburgh, and one of the best New Testament scholars of his day. This particular volume is a thoroughly theological, conservative treatment of all the passages in the four Gospels which are in any way related to the atoning work of the Lord Jesus Christ. Five hundred pages of the richest theology on the words that Jesus uttered concerning His own death—who would not want to have a book like this in his library?

The number of editions of this book called for immediately after its publication, indicates the tremendous popularity of such a solid work on Christology. The first edition appeared in 1867, the second in 1868, the fourth in 1869, the fifth in 1871, the ninth in 1882, the eleventh edition revised in 1885, and the fourteenth edition in 1890. I have not seen anything so unfair and untruthful about a great man as the last sentence of the brief sketch of Liddon in the fourteenth edition of the *Encyclopaedia Britannica* (Vol. XIV, p. 36) which reads: "Liddon's great influence was due to his personal fascination and the beauty of his pulpit oratory, rather than to any high degree of intellect." I cannot see, how any man, even though he strongly disagrees with every fundamental of Liddon's theology, can write a sentence like that, having Liddon's great scholarly works in front of him. If his *Divinity of Our Lord and Saviour Jesus Christ* does not show a great intellect, then I do not know what a great intellect is.



# The Movement of the Spirit of God in Mexico

*An Address at the Founder's Week Conference*

By CAPT. NORMAN W. TAYLOR, Mexico City, Mexico

*When the enemy shall come in like a flood, the Spirit of the Lord shall lift up a standard against him.—Isaiah 59:19*

IN 1926, the Mexican government for the first time applied certain sections of the constitution, which was written in 1857, referring to the Church and the regulations of the Church. Immediately all church property was nationalized, which meant the closing of all churches held in rented property. If they continued, there was danger of the property being appropriated. It meant that all Protestant and Catholic ministers and missionaries had to register; the government began to regulate the appointment of the ministers, and every foreign missionary had to cease functioning as a minister. That is, we could not baptize, and administer the Lord's Supper, or receive members into the church. But, thank God, it did not occur to them that preaching the gospel was included in the duties of a minister, and so we have been able to continue giving out the Word of God, although churches were closed in certain sections.

Because of the state law, all Protestant and Catholic churches were closed in the state of Tabasco. When I visited there in 1930, I saw them razing the Catholic churches to the ground. Over the door of one of our churches, where there had been a splendid congregation, I saw the sign, "Revolutionary Socialist Hall," and the doors were closed against us. A few months later, all the resident ministers and missionaries were sent out of Tabasco, and conditions became even worse among the Christians in the state. They had to worship in secret places.

Don Protecto, the elder of the church at Viamosa, erected a little hut without windows in the center of his patio, shut the door, and studied the Word of God by candlelight. In another section of the country where we had a flourishing church, which was also taken over and closed, the Christians met in a forest at a junction of two rivers. They would come in canoes at night, and as soon as it was moonlight, they would go down to the bank of the river in the shadow. By a dozen different paths they would make their way to the center of the forest. Boards were placed across two fallen trees, and they would worship God and pray that liberty might come again to their state. Sentinels were set in different parts of the forest on the river bank, and if the voice of a night bird was repeated a certain number of times, it was a signal that a suspicious boat was approaching. The Christians would hurriedly gather up the planks, go into the midst of the forest, and disappear into the darkness.

That went on until about two and a



Capt. Norman W. Taylor

half years ago. Some feared that the church in Tabasco would cease to exist, but now there are more than 500 new converts awaiting instruction to be received into the church. During the worst time of persecution, one congregation opened up five out-stations.

WHEN PRESIDENT CARDENAS took office, in 1934, the Protestant churches called for a day of prayer that God would touch the heart of this new executive. During the day of his inauguration, the Christians had an all-day prayer meeting, and we looked for a change, but the clouds came down heavier than ever. It was in February, 1935, that I had the privilege of being here and asking for prayer for Mexico. When I went back to the field I had the feeling that God was going to answer prayer. I had been back on the field only a few weeks when the order came for the mails to be closed against religious literature, and so it was impossible for us to circulate our Sunday School quarterlies and church papers.

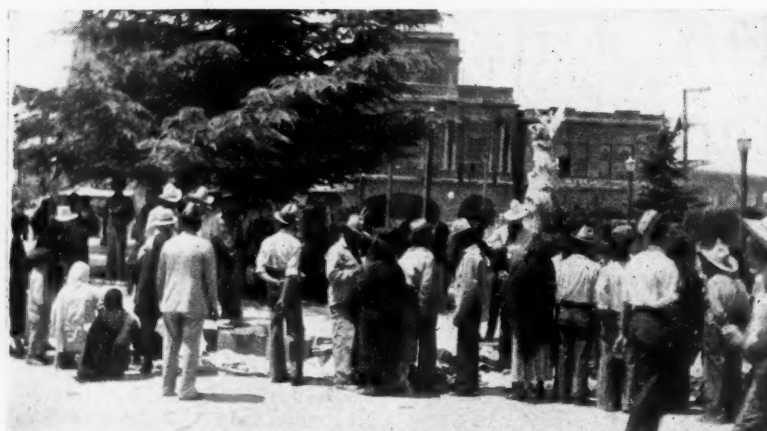
When I took my church letters to the post office, they looked at them and said, "Senor, what are these?" I said, "Oh, they are letters to my friends at home." They opened them and looked at them. They didn't know very much English, but in the first paragraph there was the name of God. They recognized that word, and they refused the letters. I had to take my circulars, calling for prayer for Mexico, and go back home. I sent the letter by first-class mail to the States, and had it multigraphed, and it went out anyway.

The law against the circulation of religious literature was also applied to the importation of literature, and 30,000 Gospel portions and 3,000 Bibles were tied up in Baracruse in the Customs Department. The people were buying Bibles and the stock was dwindling until there were only a few hundred left on the shelves. We really didn't know just how far the restrictions would go. Mr. Kenneth Grubb, of the World Dominion Press, was in Mexico at that time making a survey and he said, "I think you ought to prepare for the church to take to the catacombs. We don't know how far these restrictions will go." But God was working.

MENTION has already been made of the prayer meeting that took place on the day of President Cardenas' inauguration. Early in January, 1935, a few missionaries and ministers in Mexico City felt that they ought to meet every day for prayer, and so morning after morning from 6:30 to 8:30, a group of six to ten missionaries and ministers gathered in one of the churches to plead with God to work in Mexico and to bring about a revival, regardless of how much persecution the Church would have to suffer. Several months passed, and prayer meetings began to spring up in other churches, some of them only once a week, others each morning as the central prayer meeting was being held.

Then suddenly in June, 1935, there came a crisis in the political circle. From the time that President Cardenas took office he had been under the domination of one of the ex-presidents of Mexico, but in June, 1935, he threw off his leadership and declared himself independent, demanding the resignation of his cabinet. Three days of suspense followed, and we didn't know what was going to happen. Would the new cabinet be more radical or more conservative? On the third day, the president published the names of his new cabinet, and we saw that the radical element had been eliminated and that a more conservative group was taking charge of affairs.

The very first act of the president after his new cabinet had taken office was to remove the restrictions on the mail, and he said publicly that it was an infringement on the rights of the people of Mexico. Some people might say that was just a coincident. I believe it was God answering the prayers of the Christian people at home and in Mexico. Since that time God has been working in a wonderful way in Mexico.



A Sunday morning crowd on the plaza, Saltillo, Mexico

ONE DENOMINATION in Mexico was tainted with modernism before the restrictions came upon the Church, and many of us thought that their Christian witness would be lost. You know modernism doesn't thrive under persecution. Modernism is a parasite that grows only on material prosperity. When you are facing persecution you have to know in whom you believe. You have to have a foundation on which you can stand, and I thank God that this great denomination in Mexico has come back to God. Only a few months ago I heard one of the leading ministers give a thrilling testimony of how he had come back.

Another denomination that had always been very orthodox lacked Christian love, and tolerated open sin in the ranks of the ministry. When the persecution came down upon them and they were thrown back on God, they flayed their ranks and repented. In all the Mexican churches there is a new emphasis being placed upon evangelism and the winning of souls.

I must mention what Dr. and Mrs. Dale are doing. They worked in Tampico for some thirty years. One day when nationalism swept the Church, in 1928, they went to their place of worship and found the doors closed. They prayed, "Lord, what wouldst Thou have us to do?" God said to them, "Go to the Indians." Although nearly sixty years of age, they broke up their home in Tampico, and went out into the mountains of the St. San Luis Poposi Sally, and established themselves in a little Indian village called Poposi Sally. They went there ten years ago. There was no congregation among the Indians, but God has worked through them in such a way that there are now over one hundred congregations in that area. Two missionaries couldn't do that. It was the Spirit of God working through those dear people.

BUT I THINK the greatest movement of God in Mexico is outside of the Christian Church. Some five years ago, God laid His hand on a tax collector, Senor Alahambra Goosman, and in a marvelous way converted him and called him to work among the down-and-outs

of Mexico City. God Himself raised up the Salvation Army there. It just came up out of Mexican soil. Without knowing that there was an international movement of this type, they organized along army lines and called themselves Salvation Patrol. There are now ten soldiers and some fifty cadets, and among the cadets is a converted criminal who is called *el venano*, "the poison." He has twenty-four wounds on his body made by daggers, and as we say in Mexican and Spanish, he owns eight lives, but God laid His hand on that man and he is a cadet today and very soon will be received as a soldier of the Salvation Army.

Four years ago, God laid His hand on an old white-haired woman, an ex-spiritualist medium, who was in the penitentiary visiting a poor criminal woman. As she walked down the corridor, a general stopped her and inquired, "Who are you?" She looked so different from others with her pure white hair and two braids down her back. She answered, "I'm Donna Salina." "Well, what are you doing here?" "I'm visiting a prisoner." "What's that under your arm?" "A Bible." "What are you going to do with it?" "I'm going to read it to her." He finally answered, "I will arrange for you to go into the penitentiary any time you want."

That was the beginning of a work that lasted four years in the penitentiary; twice a week the gospel of Christ was preached to those prisoners. Sometimes as many as 700 or 1,000 prisoners would listen, and the dear old woman was called "little grandmother," *abolita*, by all the prisoners. About three months ago, the doors were closed, a new director being appointed.

Although the doors were closed against all foreigners some five years ago, Mr. Cameron Townsend came to Mexico, being called of God to get young people into Mexico to translate the Scriptures into the Indian languages. There are some eighty tribes. Through a providential friendship with President Cardenas, Mr. Townsend has brought in some twenty-six workers who are established among thirteen tribes, all translating God's Word into the language of those Indians. Pray for Mr. Townsend and his workers. They are out in difficult sections, where Satan reigns supreme.

Seven years ago when I had been invalidated out of Yucatan with three tropical diseases which I thought were going to finish my missionary career, God called me to the work that I am doing now in Mexico. In a providential way God opened up opportunity for service among the soldiers. Never in my life have I come across a class of men so ready to hear the gospel. The Spirit of God prepares them, so that it is an unusual thing to find a man who will not accept Christ after having the gospel presented to him. In the last five years, we have had more than 2,000 professed conversions among these men. I don't know that they are all real conversions, but I've done my best to present the Lord Jesus Christ to them, and they have said before God with all solemnity that they have accepted Him, and the Spirit of God can do the rest.

Then I want to tell you what God has done through the distribution of literature through the mails. Two years ago last June, a business man from the States came to my house. We talked a while, and I had to say to him that I had no real plan beyond the work I was then doing. "Well," he said, "I have a burden for Mexico. I want you to think and pray about it, and when I come back next week, tell me what plans you have." He met with us the next morning for prayer, and that man had such a burden for Mexico that my companion and I felt ashamed.

He left, but as we continued to pray, God opened up a program—the distribution of literature, Gospel portions and tracts by mail. We called ourselves "The Sowers." When he came back to town, I told him what we hoped to do. He said, "You go ahead and I'll underwrite it, and tell you later how much I'll give." I went to the department of the government that had statistics on all the towns, and I got literature that would give us the addresses of the mayors, treasurers, and secretaries of the towns throughout Mexico. I loaded the car with about sixty pounds of books. When I went back to the mission hall, we began to make lists and to mail this literature.

Now listen to the most remarkable part of this undertaking. This man wrote me and said, "I promise to give you \$10,000 to carry out your program." He sent \$100, and from that day to this, not another cent has come from him. But God has sent in all the money we have needed from other sources. I would not have had faith enough to launch out if that man hadn't written in that way. But we attempted big things for God and were not disappointed. This literature has gone through the mails until now there is not a hamlet in Mexico that hasn't one Gospel portion and at least three tracts. We have sent out more than 30,000 Gospel portions and more than 90,000 tracts, and God has underwritten the whole thing.

MAY I READ a letter that we received from a little town down in a section of Mexico that army officials marked "unexplored." One Gospel portion got

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# Typical Scenes in Mexico



Pictures by courtesy of  
National Railways of Mexico



*Street Scene, Mexico City*



*A Public Building*



*Farm House in the Fruit Country of Michoacan, Mex.*



*Patio (inside garden) of a Home*



*Patzcuaro, Michoacan, Mex.*



# Good News for All Times

By REV. PAUL STEWART, Pelzer, S. C.

**F**EAR is the blight, a moral mildew, and an intellectual poison" (William S. Sadler).

"If I had only one sermon to preach, it would be a sermon against fear" (Chesterton).

"Fear today is shattering the nerves of multitudes. Fear is paralyzing the hands and hearts of many who are engaged in tasks of great importance. Fear is driving valuable men and noble women from their positions into the sick room and some to the mad house. Fear dogs one in one way, and another in another, but every one in some way."

There is deliverance from fear. "I sought the Lord, and he heard me, and delivered me from all my fears" (Ps. 34:4). "Fear none of those things . . . be faithful . . . and I will give thee a crown of life" (Rev. 2:10). The "fear nots" of the Bible are a part of the inheritance of the Christian. For the Word of the Lord is sure, it stands, and a promise made is made for evermore.

Note that when Christ says to John, "Fear not," He directs the feeling and thought not to anything in his circumstances, but on the contrary. The philosophy of some is, "Keep a stiff upper lip," "Keep whistling," "Keep smiling," and everything will come out all right. Is this philosophy the teaching of God's Word? The ground of our confidence is to be altogether in the Lord.

**W**E NEED not fear to live—"I am he that liveth" (Rev. 1:18).

Does some one say, "There is none who fears to live"? It is not life, but the experiences of life that one fears.

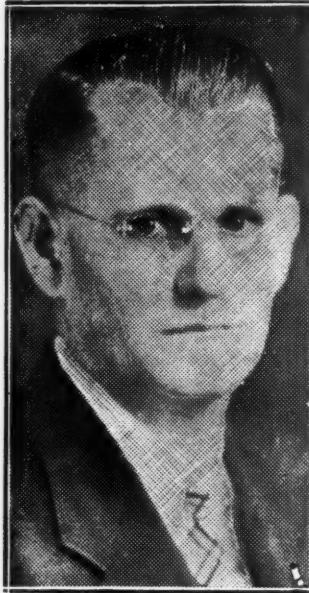
1. One fears the difficulties, perplexities, and hindrances.

2. To every thoughtful man life has its responsibilities, cares, and possibilities. Fear not to live, for I am the living One. It is as if the Lord said, Fear not to live; I share your life. Through Me you are able to meet the responsibilities and cares. Through Me you will be able to grasp the opportunities of life. You will be able to rise to the height of your calling, and when duty calls, you will be able to answer all its demands. You will be able to say, "I live; yet not I, but Christ liveth in me" (Gal. 2:20).

3. Christ said, "Lo, I am with you always" (Matt. 28:20).

4. The presence of Christ in a man's life is not for ease and sheltered places, but for the bitter experiences, hardships, temptation, trouble, tears, and the weary trudge along a rocky road. He gives the consciousness of the triumphant energy that makes the soul leap to its task, and love the hard things for the chance it affords in victory and a revelation of Himself.

We can win great victories in life, but



Rev. Paul Stewart

we can win only in the power of the living Christ.

**N**OR NEED WE fear to die—I "was dead."

1. Every normal person believes in a future existence. Instinctively, people think of another life. Every tribe discovered has planned for an existence beyond the grave. The American Indian had a conception of a happy hunting ground. The Scandinavian depicted a heaven where present pursuits are to be continued. The king had his ships, horses, and servants buried with him, for use in the other world. Pharaoh had his body preserved as a mummy so that he could occupy it in the world beyond. He, too, was supplied with the things he thought he would need in the next life. The early Christians saw a heaven as a city paved with gold, whose gates were of pearl.

2. Jesus knew all the secrets of death. Every step in the valley of the shadow of death was trodden by Him. By virtue of that experience and that victory over death and the grave, the risen Lord can say to His people, Fear not to die; for I was dead.

3. The one who has a message telling how to conquer fear has a message for the world. Many books have been written on fear. But more help can be found in God's Word than in all the books of the world. In Psalm 23 we find the psalmist's faith in the love and care of God. In this psalm we can get more help in dealing with the great monster fear

than from all other books written on the subject. The source of David's assurance, and it should be ours, is, "For thou art with me."

4. To the true Christian death should not be thought of as something fearful. Yet it is true that real Christians sometimes dread death until they come to the hour of crossing the great divide. But in this hour, to most Christians, there comes a calm peace in resignation.

**F**EAR NOT what comes after death—I have "the keys of hell and of death."

By virtue of His office and authority, Christ has sovereign dominion in and over the invisible world.

1. The consolation of Christ's words is that He has authority and power over death and the grave. With the assurance of Christ, we may live and die, and appear before the judgment unafraid. This hope is only to the children of God. Apart from Christ there is no power and no right in any one to expect deliverance from the fear of life, death, or what comes after death.

2. Jesus said, "Because I live, ye shall live also" (John 14:19). Our hope is in His resurrection (I Pet. 1:3; I Cor. 15:20-22).

3. What is the ground of our belief in the resurrection of Jesus? There is a great deal of collateral evidence. We have the evidence of His enemies, the testimony of His friends, disciples, and the women. The angel beside the empty tomb announced it to the frightened women, "He is risen, as he said." He was seen by five hundred at once. He was seen by Paul (I Cor. 15:8). The best testimony that Christ is risen from the dead is that of Jesus Christ Himself. John had it from His own lips, in that wonderful vision, the words of the text.

Today we have genuine proof of the power of the resurrection of Christ in every newborn soul. Every regenerated soul is an added testimony to the words of Jesus, "I . . . was dead; and behold, I am alive for evermore" (Rev. 1:18).

**T**RUST, LOVE, AND SERVE the living Christ—"In him was life; and the life was the light of men" (John 1:4).

This gospel, the good news, is worth receiving, worth giving, and worth living.

1. A new vision, new power, and steadfast determination came to the followers of the risen and ascended Lord. Under the Holy Spirit, His followers, simple, uneducated provincials, proved stronger than all the military might, the established philosophies, and vested interests of the Roman empire. It is said that the early Christians outlived, outworked, out-

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# The Reason Men Stay Lost

By REV. LEONARD H. PRENTICE, Detroit Lakes, Minn.

*Some believed the things which were spoken, and some believed not.—Acts 28:24*

**T**HAT men are lost, we understand. That salvation is offered through Christ, we also understand. But why men remain in that unsaved condition with salvation within their grasp, is not so easily explained.

Often we are told that it is because men have never heard the gospel message, yet all who have heard the good news have not embraced it. Why?

Before we seek to solve this problem two other questions claim our attention. How is man lost? How is man saved? Man is lost by neglect. Man has a disease, the disease of sin. A remedy for this sickness of the soul is freely offered—the blood of Jesus Christ. But if the diseased man neglects to appropriate this panacea, his certain end will be eternal death. Man, then, is lost, not because of his past sins, or his sinful nature, but because he fails to accept the only remedy for sin.

Christ has already died on the cross to pay the penalty of man's sin, but there remain three moves that are necessary for the salvation of a lost man, and of these three steps, two are made by God.

It is God who makes the first move, for natural man is not interested in spiritual things. He has no sense of sin, no conscious burden of his guilt. Natural man is the enemy of God, for the Scriptures declare, "The carnal mind is enmity against God" (Rom. 8:7). It was while we were rebels against God that He provided our salvation. "God commendeth his love toward us, in that, while we were yet sinners, Christ died for us" and again, "When we were enemies, we were reconciled to God by the death of his Son" (Rom. 5:8, 10). Our love for Him is not the result of any goodness in ourselves, but rather, "We love him, because he first loved us" (1 John 4:19).

**G**OD AWAKENS these spiritually dead beings to a realization of their lost estate. It is He who grants to them repentance, gives to them a taste of spiritual things. Spiritual hunger is, in some ways, like physical hunger, for often it is not until we have been given a taste of some choice morsel that we realize we are hungry.

Christ gave such a taste to

the woman at the well. You will note that He went to the woman, she did not go to Him. He always seeks the sinner, the sinner never seeks Him. This sinful woman had no spiritual perception, but that taste, given by our Lord, revealed to her for the first time the great hunger within her soul, and we find her saying, "Give me this water" (John 4:15).

Again, it was Christ who went to the blind man, the taste was given, and we hear this spiritually dead man saying, "Who is he, Lord, that I might believe on him?" (John 9:36). Small wonder, then, that David said, "O taste and see that the Lord is good: blessed is the man that trusteth in him" (Ps. 34:8).

God makes the first move. He grants repentance, He gives the taste, but He does not use force. The second move must be made by the sinner.

A taste is not sufficient for salvation. One must drink deep of that water of life. When man accepts this free gift the only barrier between lost man and eternal life has been broken down, and the third and final step of the transac-

tion is made by God who seals with the Spirit the undying evidence that the work is now complete.

**H**AVING DISCUSSED these two questions, we are perhaps better prepared to consider the main issue.

Men remain lost because of unbelief. Men remain lost because they are dominated by Satan. But above all, men remain lost because of choice. In fact, it is through choice that men are unbelievers and dominated by Satan.

Surely no man could present the gospel more clearly than Paul, and yet after his ministry in each new place, the record tells us that some believed and some did not believe. In Iconium, "a great multitude both of the Jews and also of the Greeks believed. But the unbelieving Jews stirred up the Gentiles" (Acts 14:1, 2). At Thessalonica, Paul preached the Word, "and some of them believed, and consorted with Paul and Silas; and of the devout Greeks a great multitude, and of the chief women not a few. But the Jews which believed not, moved with envy, took unto them certain lewd fellows of the baser sort, and gathered a company, and set all the city on an uproar" (Acts 17:4, 5). Of this work at Athens we read, "Some mocked; and others said, We will hear thee again of this matter. So Paul departed from among them. Howbeit certain men clave unto him, and believed" (Acts 17:32-34). After his clear testimony at Rome it is recorded, "Some believed the things which were spoken, and some believed not" (Acts 28:24).

**A**LL THESE PEOPLE understood, but having clearly understood, *they chose* to remain unsaved. This choice was evident at the raising of Lazarus. Four days after the death and burial of this man, Christ with a company of Jews came to the grave. The Lord commanded these unbelieving Jews to uncover the grave, but Martha hastened to remind Him that by this time the body had begun to decompose. Christ, however, remained firm, and the grave was opened. Why? That these unbelievers might smell with their own nostrils the stench of that decaying flesh and

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## Life's Meaning

By REV. J. GORDON HOLDCROFT, D.D., Hobart, N.Y.

Long years my careless soul had led  
A life, which living, yet was dead;  
I knew not God, knew not His love  
Had sent His Son down from above.

In living death, o'erweening pride,  
I thus God's patience long had tried,  
Till one in pity came to me,  
Showed me that Figure on the tree.

I looked at first with vacant eye,  
Thought it not strange a man should die;  
Then slowly from my stupid gaze  
I woke with heart and mind amaze:

From thorn-crowned head, from pierced side,  
From hands and feet, a crimson tide  
Flowed down that tree, stained deep the ground,  
And in that blood God's life I found.

God's blood poured out, sin to atone;  
God's life given up without a moan,  
That guilty men, lost, undone, blind,  
Might look, might live, might true life find.

I looked, I lived, then first I knew  
Life's meaning, power, and purpose true:  
In Christ to live, to move, to be  
One with the Lord, eternally.

# Youth Gets the Call

By ROBERT WALKER, Chicago, Ill.

**W**HILE the youth of Europe were being called to arms and the bloody battlefield, September 1-4, more than 2,500 young men and women of high school and college age from thirteen states and the District of Columbia heard the call of Christ given at the fourth annual Labor Day week-end Youth Rally sponsored by the Moody Bible Institute. And the power of Christ was made manifest in more than a hundred lives in those four short days. Forty young men and women announced their willingness to accept Christ as their Lord and Saviour, 35 re-dedicated their lives to Him, while 26 more indicated their willingness to serve on the mission field.

"The results of this year's Youth Rally are most heartening," asserts C. B. Nordland, Director of the Extension Department, who was in charge of the Youth Rally plans. "And the results cannot be measured in numbers. The Spirit of God was in evidence with great power. Young people came face to face with the living Christ, and accepted His claim on their lives. That is what counts—and for that we praise God."

Dr. Will H. Houghton, President of the Moody Bible Institute, presided at the opening session of the four-day rally. A feature of this Friday evening meeting was the passing of a resolution asking President Roosevelt to call a Day of Prayer in the United States for the youth of the nations which only that day had been plunged into war.

Keen interest and enthusiasm were maintained throughout the fifteen inspiring sessions of the rally. The climax came in the closing meeting Monday evening when 1,800 crowded into the Torrey-Gray Auditorium to hear a stirring message by Rev. Vance Havner, pastor of the First Baptist Church, Charleston, S.C.

His challenge was to Christians, "Are you there?" Posing the question, "Are you in the place of God's appointment?" Mr. Havner appealed to his listeners to seek first the kingdom of God. Response to the invitation given at the close of the service revealed the effectiveness of this appeal.

Dr. Archer E. Anderson, pastor of the First Presbyterian Church, Duluth, Minn., presented a powerful missionary message at an earlier daytime session. With three points he answered the question, "What constitutes a call to the mission field?" 1. Consecration. 2. Compassion. 3. Direct appeal from God. At the close of this service more than a score of young men and women acknowledged their readiness to be led into missionary service.

Importance of the day, the perils facing young people, and the prospects for realizing youthful ambition in a day of chaos were stressed by Dr. Houghton in another message. Wendell P. Loveless, Director of Institute radio station W-M-B-I, devoted one period to pointing out the importance of yieldedness to the Spirit of God for successful Christian living. Ralph E. Stewart, Associate Director of W-M-B-I, showed how Christ has been left out of every phase of life. Then by way of a personal testimony he indicated how the victorious life is realized only when Christ is given room in the individual heart. Dr. Harold L. Lundquist, Dean of the Educational Division of the Institute, in another period, showed how the Bible can be made real. Mr. Nordland gave a talk on Psalm 3 and on Philipians 3:8-11.

**O**NE OF THE highspots in the spiritual phase of the rally was reached Monday morning when approximately seventy young people gave their testimony to what the Lord has done in their lives. Four hundred more raised their hands to show that only limited time had prevented them from adding their testimony to those already given.

Further evidence of the earnestness of these young people and their desire for the fullest experience of Christ was revealed in a special hour program broadcast by W-M-B-I, featuring young men and women in attendance at the rally.

In addition to the devotional emphasis, a definite recreational program was followed at the rally. Both Saturday and Monday afternoons groups visited points of interest in Chicago: Lincoln Park, Field Museum, Adler Planetarium, and Shedd Aquarium. Others were conducted on tours of the Institute buildings.

Another aspect of the rally popularly acclaimed was the singing led by Robert Parson, of W-M-B-I staff. He was assisted by Charles B. Ford, Jr., of the Bureau of Maintenance, and Howard S. Berglund, of the Household Department. Cornelius Keur was at the organ and Herman Voss at the piano. Special music was furnished by Evangeline Collins, seventeen-year-old soprano from New Paris, Ind.; Beverly Shea, of the W-M-B-I staff, and the Sunshine Gospel Trio, composed of Otila A. Mauch, Genevieve M. Burns, and Ione M. Reed.

## Greek Word Studies

By Kenneth S. Wuest

### THREE STEPS

The three steps which God takes in bringing a sinner into salvation are found in the three words "elect," from *ἐκλεκτοῖς*; "sanctification," from *ἀγιασμοῦ*, and sprinkling, from *ῥαντισμὸν* (I Pet. 1:2). The first word comes from *eklegō*, which means "to pick out or select out from a number." It refers to the sovereign grace of God in selecting certain for salvation (Eph. 1:4, same word) before the creation of the universe. This selection or election was according to the foreknowledge of God the Father. The word "according to" is from *κατά*, whose root meaning is "down," and whose meaning here has the idea of domination or control. The word "foreknowledge" is from *πρόγνωσιν*, whose simple meaning is "foreknowledge" in the sense of previous knowledge, but as used in this context has a broader meaning. *πρόγνωσιν* is used in I Peter 1:20, where it is translated "foreordained," and is found in Acts 2:23, where it is used with *βουλή*, which latter word means "counsel." The word therefore has in it not merely the idea of previous knowledge, but of previous knowledge based upon the act of determining some future destiny, this act of determination representing God's counsel as issuing from the divine councils. This selection therefore was dominated or controlled by the *prognōsin*. This is the first step.

The second step is *ἀγιασμοῦ*. Its root means "to set apart." This is the work of the Spirit. God the Father chose us in the sphere of the setting-apart work of the Spirit. This is the work of the Spirit in His ministry upon the heart of the unsaved so selected, in which He brings that person to the act of obedience, the obedience to the faith (Acts. 6:7), namely, the act of placing personal faith in the Lord Jesus as Saviour.

The third step is *ῥαντισμὸν*, namely, the cleansing of the sinner from his sins in the precious blood of Christ. This is the work of God the Son. The translation reads, "Selected out by the foreordination of God the Father, to be recipients of the setting apart work of the Spirit, which results in obedience and sprinkling of the blood of Jesus Christ." The Father chooses the sinner, the Holy Spirit takes hold of the sinner, bringing him to the act of faith, and the Son cleanses the sinner in His precious blood.

Are you unsaved? Listen to God's word for you "And the Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take of the water of life freely" (Rev. 22:19). That "whosoever" means you. Put your faith in the Lord Jesus as your personal Saviour and you will find that God the Father chose you, God the Spirit led you to the place of faith, and God the Son cleansed you from sin.

Unless you bear with the faults of a friend you betray your own.—Syrus.

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# Youth Page

Elizabeth Andrews Houghton

## "I-DON'T-CARE-ISM"

By Rev. Joseph Pearce, Knighton, Rads., England

And Gallio cared for none of those things.—Acts 18:17.

Gallio is one of the minor characters of the Bible, a man who is chiefly known to us by reason of his momentary association with the apostle Paul. For just one moment he appears upon the stage, but that moment is long enough for Luke to get his portrait, and to secure him in an undesirable immortality. He stands as the type of those who are lacking in moral earnestness, indifferent to the highest things, and who in a jaunty fashion dismiss the matters of holiest and most solemn import from their thoughts.

The district in which Gallio was proconsul was the theater of Paul's missionary labors, and was ringing with the name of Jesus of Nazareth. The gospel had taken hold. Some of the most prominent men of the province had been converted. Some of its vilest characters had become trophies of redeeming grace. During a ministry of eighteen months, the new faith had wrought glorious exploits and had won many adherents. The story of Paul's preaching and of Christ's prowess was on everybody's lips, inasmuch that the Jews dragged Paul before the magistrate as a heretic.

Gallio, who must have known of this, heard the charge, but would not hear a word from the lips of Paul. He curtly dismissed the case, refused to be drawn into what he imagined only a religious wrangle. But in so doing, Gallio the pagan, walking in the darkness of the saddest superstitions, did himself an ill turn. Here was Christianity hammering loudly at his door, and he turned to it a deaf ear; offering to him the grandest hospitalities, and he would have none of them. Here was Christianity wishing to address him through the lips of its greatest exponent, and he summarily waived him off; offering to exalt him to its own sunlit heights, and he preferred to burrow in the shadows of paganism.

"And Gallio cared for none of those things." Such is Luke's comment. Gallio was content. He did not want to be bothered. He wanted to hear and to learn nothing, and therein he showed himself weak, narrow, prejudiced, and indifferent.

We do not hesitate to say that the world is largely peopled with Gallios. Indeed, the prevailing sin of our time is religious indifference. We are familiar enough with other forms of evil—intemperance, mammonism, pleasure, lust, gambling, Sabbath-breaking, and unbelief. But when we have taken note of all these dire evils, we are bound to say that they are overshadowed by a greater evil still—the sin of indifference. This is the fertile soil in which other evils flourish, whence issue a black and ter-

rible progeny. This is the grand evil with which our world is cursed. The world is largely a moral cemetery, full of the dead. Men and women—our own neighbors, parents, brothers and sisters, children, friends, perhaps ourselves—are benumbed, paralyzed, and as irresponsible as the dead to the highest things. The outstanding fact of our times is that men have written in bold type on their lives, *I don't care for the things of God*, and the legend is ominous indeed.

Take the masses who never enter a place of worship. It is appalling to think that three-fourths of our fellows habitually neglect the house of prayer. Now supposing a good percentage of these are good men while not churchmen, what of the others? Is it not distressing to think of the myriads to whom the spiritual world is a blank? They are animals and little more. They never interrogate their hearts, frame their lips to utter a prayer, look wistfully toward the heavens, dream of the life which is life indeed, or speak God's name save in blasphemy. These people are in the midst of Christian influences. Many of them have had Christian homes. Some of them have passed through our Sunday Schools. Today the gospel is on their doorsteps, offering to plant its flowers in their gardens, to regale their ears with its music, to drench their lives with its sunshine, to emancipate and enrich their hearts with its grace—but sorriest of stories, they are deaf to its every appeal, and on them the painful sentence must be passed, they care for none of these things.

Take the people who frequent the sanctuary. You will say that church attendance argues some interest at least in Christ. So be it. And yet we are bound to say that among those who frequent our sanctuaries there are troops of indifferentists. The Christian Church, thank God, is larger than its registers. But the registers give you some idea as to how many are surrendered to God. And when you come to examine statistics, painful lessons ask to be taken to heart. Only a small percentage of church adherents are church members and avowed Christians. Many of these are amiable, good-natured, friendly-disposed people, who have some love for God's house, and contribute toward the maintenance of public worship, but are without a genuine, deep-seated interest in God's way of life. Their interest is superficial. They have never seen why they should be disturbed by Christianity. They give Christ their hand, but not their heart. To these Sunday by Sunday, the gospel comes offering heaven's fresh air to revive their stagnant hearts, heaven's fire to warm their frozen natures, heaven's light to cheer their pilgrim life; but alas, the messenger is dismissed, the gospel is discarded, God is ignored, the Spirit is repulsed. They care for none of these things. Such as these are the preacher's

heartache, the church's despair, the Saviour's sorrow.

This indifference is *irrational*. It is the crowning folly which men permit themselves to practice. The things neglected are the best. We cannot give attention to all things. The world is large and life is short. Many things appeal to us which we have to leave severely alone. Life's margin is too narrow. No man can identify himself with all desirable movements, master all tempting studies, excel in all arts, pursue all trades. We have to practice what Emerson calls "the science of omitting." A few things at most are all that we can well manage. But to omit the most important, the all important—to care for the trivial and neglect the things of incomparable moment—this is to play the fool, to set reason aside, to cast judgment from its seat, to descend to the level of the brute, nay, to be more senseless than the brutes. "Hear, O heavens, and give ear, O earth: for the Lord hath spoken, I have nourished and brought up children, and they have rebelled against me. The ox knoweth his owner, and the ass his master's crib: but Israel doth not know, my people doth not consider" (Isa. 1:2, 3).

This indifference is *selfish*. We may be careless, morally listless, but God is not. Oh, what a God He is! The gospel is a revelation of His care and solicitude. What a marvelous series of pictures the Bible gives of His earnestness and anxiety to bless us! He is the gracious Pleader, inviting us to reason with Him, our wickedness notwithstanding; the Almighty Saviour, urging us to look unto Him in order to be saved; the good Samaritan, lifting us up when sin has bruised and battered us; the good Shepherd, seeking us in our mad wanderings; the Victim, dying for us on the tree to effect our redemption; the importunate loving Friend, knocking at our heart's door, and bringing us heaven's hospitalities. Oh, how He speaks to us! He is the unique Wooer, His warnings are love notes, His threatenings veiled promises.

This indifference is *damaging*. It is beyond the wit of man to estimate the loss, to appraise the amount of the mischief consequent on indifference to the things of God. Indifference registers itself in the impoverishment of life. It dooms us to the wilderness life instead of the life of Canaan. It registers itself in the weakening of life. It dooms us to numbness, paralysis, impotence, and suffers us not to be clothed with the might of God. It registers itself in the defeat of life. Life was meant to be virile, elastic, beautiful, buoyant, regal; but alas, it dooms it to weakness, ugliness, bondage. It registers itself in the destruction of life. To lose oneself, or to be cast away as offal to the rubbish heap of the universe—this is the horror of horrors, the final fruit of an indifferent life. O my soul, come not thou into that secret!

Moody Monthly

# And now . . . SIX MONTHS IN MATTHEW'S GOSPEL

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wrote an invaluable article for THE SUNDAY SCHOOL TIMES showing simply, plainly, in a most practical way, how to master the Gospel of Matthew. The article is of such front-rank value that it is reprinted in THE SUNDAY SCHOOL TIMES of September 16, as a unique sidelight on the coming lessons.

And the TIMES has secured a series of entirely new articles on outstanding subjects in Matthew, written exclusively for this journal by some of the leading Bible teachers of America, announced on this page.

In addition there are TEN masterly lesson articles appearing in every issue of the TIMES.



## THESE SIDELIGHTS ON MATTHEW'S GOSPEL CAN BE HAD ONLY IN . . . *The Sunday School Times*

### Why the Emphasis on the Blood of Christ!

A member of a modern religious movement that calls itself Christian said recently, "I don't see why some people talk so much about the blood of Christ." One of the leading officers of an evangelical Protestant church has said: "I don't believe in emphasizing the death of Christ so much; it was his life, not his death, that was of greatest importance." Yet no one can read the New Testament without finding continual emphasis upon the shed blood of Christ as the only way of salvation. Dr. Will H. Houghton, President of the Moody Bible Institute, will deal with this question thoroughly and convincingly.



there anything to guide them except an inner consciousness? The Old Testament had given a detailed description of the Messiah's Person and Work. When those Scriptures were laid alongside the man Jesus, they showed just who he was. Can you tell your class what those Old Testament predictions were? A revealing study, answering this question, comes from Dr. Wilbur M. Smith, of the faculty of Moody Bible Institute.

### What Does Being Lost Mean?

One of the lessons in Matthew is entitled, "The Perils of Rejecting Christ." It records that our Lord cursed a fig tree that bore no fruit, and it withered away. He taught that publicans and harlots would go into the Kingdom of God before the proud, Christ-rejecting Pharisees. He spoke of a place of "outer darkness: there shall be weeping and gnashing of teeth." What does it all mean? Can men be eternally lost? And what is it to be lost? One of the ablest students of God's Word in our generation, President of Dallas Theological Seminary, Dr. Lewis Sperry Chafer, will answer, straight from the infallible Word, these tremendous and eternally important questions.



usual editorial study of an eternally important question, which is looming again into vast importance as the Second Coming of Israel's Messiah draws nigh.

### Why Was John the Baptist So Great?

John the Baptist was a strange, rough character. If he appeared today some would call him a "rugged individualist." He "threw his life away" by daring to tell a king that he was an adulterer. But the Lord Jesus made this astonishing statement: "Among them that are born of women there hath not risen a greater than John the Baptist: notwithstanding he that is least in the Kingdom of Heaven is greater than he." Why was John so great? And why was he less than the least in the Kingdom of Heaven? Dr. William L. Pettingill, the well-known Bible teacher, will answer these questions.



### Can We Know That Christ Is God?

Many a modern preacher and Bible student declares with great positiveness that we cannot know that Christ is God. They assure us that Jesus of Nazareth was no more divine than all men are. A prominent physician said recently: "I believe in God; when it comes to Christ, that is another matter." But is it? We read that Jesus was "the Son of God," but what does that mean? Is God's Son himself God? Our eternal life or death depends upon our answer to the question, and a leading editorial in THE SUNDAY SCHOOL TIMES will discuss it in the light of many Scriptures.

### What Messiah Did the Prophets Predict!

When Jesus Christ "came unto his own, and his own received him not," why was it that those Jews who later became his disciples, and many other Jews did receive him as Israel's Messiah, the Son of God and Saviour of the world? How did they know that Jesus was the Messiah? Was



### Why Did Most of the Jews Reject Christ?

The Jews of our Lord's day who accepted Christ, and those who rejected him, had the same Old Testament Scriptures that gave detailed predictions about the Person and Work of the Messiah. Why did some accept him and many more reject him? The question seems like a mysterious, difficult one. Yet it is plainly answered in the Bible. The Editor of THE SUNDAY SCHOOL TIMES is convinced that the Scriptures show that the Jews who rejected Christ did not know God! You will not want to miss this un-



### What Does Good Citizenship Mean to the Christian?

One of the lessons in Matthew takes up "Good Citizens and Good Neighbors." In it is our Lord's command: "Render therefore unto Caesar the things which are Caesar's; and unto God the things that are God's." It records also his searing condemnation of the Pharisees as "whited sepulchres . . . full of dead men's bones." We hear much today about the duties of good citizenship, and about bringing in "a new world order" by the application of Christian principles. A Christian man who is at the head of a large business, Alexander Fraser of Pittsburgh, has made a special study of the Economics of the Bible, and his conclusions are being widely read. He has written a special article setting forth the Bible's teachings on good citizenship and the Christian.



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The McQuilkin article appears in The Times of September 16. We can begin your subscription (under either plan 1 or 2) with that issue if your order reaches us by October 10th.

**THE SUNDAY SCHOOL TIMES COMPANY, Dept. D12, 325 N. 13th Street, Philadelphia, Pa.**



# Missionary Department

William H. Hockman

## WEATHERING THE STORM

Writing in *The Neglected Continent*, Harry G. Briault gives the aftermath of that fearsome outburst of Romish frenzy which recently wrecked a number of chapels and endangered the lives of the Christian believers in and near the city of Catole do Rocha, Brazil.

"Some time ago I set out for a visit to Catole do Rocha where, according to information, persecution was likely to break out again. The same fanatical monk had been in Catole do Rocha during January and instigated the people of the town to further persecution of the believers. Rumors which reached me were very alarming, and I was warned by the believers that if I went up there I should do so only after having obtained full guarantee of safety from the government. Threats to burn my automobile, and to put into practice other acts of violence should I appear, were spread abroad.

"When I arrived in Catole do Rocha I found things calmer than I expected. That first day I stayed in the town but three hours, and then went on to Brejo dos Cavolos, where we had splendid meetings for some four or five nights. On Sunday I went to Cajazeiras, where I found the believers full of enthusiasm and carrying on their Sunday School and meetings in a private house, just as all the other congregations are doing while their churches remain in an unsuitable condition as a result of the mob violence of several months ago. Subsequently, I visited in the home where were three or four little girls who had returned to their believing father after their mother had taken them away in her separation from him because he became a believer in Christ. All three are now singing the Christian hymns and learning Scripture.

### The Clouds Breaking

"In the town of Catole do Rocha itself I conducted no meetings, feeling that perhaps my presence might inflame our adversaries, but I left the Christians in the town resolved to begin their Sunday School the following week. There are two new converts in the neighborhood, one of whom is a fine young man. During the days that I spent in the town I had no place to keep my car, so I requested permission of the mayor to put it into the new market place, where it would be protected from rain and locked up at night. The man in charge of the market place strangely enough was one of the leaders in the attacks upon the churches in June of last year, and the very man who placed a revolver to the head of one of our Christian leaders. The mayor handed my car over into his care, and for three days, although it was in a public market place, within easy access of anyone who might



A typical scene in rural Japan. The only "modern" elements in the picture are the bicycle and the electric lights, which abound everywhere.

have evil intent, it rested without the slightest molestation. I was glad to have this opportunity of testing out the real attitude of the people. The atmosphere in the whole Catole region has cleared very considerably. The present problem is the financial need for reconstruction of the various church buildings that were wrecked by the mobs. The Christians are willing and eager to do what they can, but they are unable to reconstruct and replace at once that which took them years to get together."

## GUNS IN ALBANIA

"Two weeks ago Wednesday morning, as we left Kortcha (headquarters of the only Protestant mission in Albania) for a village trip, the booming of cannon and fireworks resounded in our ears. The queen had given birth to the crown prince, and all Albania was on holiday. But that joy was short-lived. 'A prince for two days' might be an interesting title for a novel, but in this case truth was stranger than fiction—and less sentimental.

"Disquieting rumors had been afoot, so we returned Thursday noon. The booming had subsided, and there reigned instead a peculiar calm. All was not well. In the Durres harbor lay three Italian warships and, that very afternoon, as parliament in Tirane was voting on certain demands of Italy, 29 Italian planes droned over the city. We knew nothing of these demands until

later, but on Good Friday morning (called Black Friday here) nine Italian war planes circled high over us, dropping leaflets with a most 'inflammable' message. It seemed almost unbelievable. And only a few minutes later the radio station at Tirane protested to the world that Albania's four ports had been under fire since four-thirty that morning, that 179 enemy warships were in service along the Adriatic coast, and that 400 enemy airplanes were over Albania. (Albania had no airplanes, and only a few outmoded ships.)

### The Mode of Dictators

"The rest of the story is hard to tell. Conflicting reports will perhaps never be reconciled, but this much is certain: Italy came in like a flood, displaying tremendous force but using only enough to beat down resistance; the king and many of the high officials fled the country, followed by many army officers, leaving a demoralized army and a crippled country. Jails were opened, some citizens fled, fear prevailed. In one day the capital had fallen, and the 'war' was over. Now the victorious army is occupying sector after sector, and we witnessed its entry into Kortcha only two days ago.

"Thus, in one day, Albania's hopes were shattered, and she became a part of the Great Roman Empire of the future. We knew the change was coming, but scarcely expected that it would come so quickly. New Albania will

doubtless be a vastly different state, and material progress seems certain to follow. But we are concerned for her spiritual welfare. Pray with us that the witness to His grace may be continued until He shall have called out of this land 'a people for his name'; and that, if it be His will, we may be allowed to continue. We are hopeful, but realize that the work may be closed down at very short notice."—Arthur Konrad, in *The European Harvest-Field*.

#### "THEY SACRIFICE TO DEVILS"

"We found ourselves ushered into the doctor's office. We had not been suddenly whisked there by an upward flying elevator; neither marble halls nor rich furnishings met our gaze. We were not surrounded by a reception room full of patients, nor was the crisply clad nurse to be seen. Instead we had only to lift the blanket which covered the hogan door of Hosteen Whitewater to find ourselves in the presence of a pagan medicine man with his patient and hopeful family—and this near Oraibi, in Arizona.

"There was no great flurry of excitement, no strange and intricate machines, lamps, or health-giving devices in view, in this office. The medicine man on the case was quite young. He wore no starched white jacket. His small array of magic helpers about him were the only index to his profession.

"Upon our arrival he sat before his patient with crossed legs, rattling a small polished gourd, and uttering the sharp, uncanny wails of his song. His patient, nude except for a loin cloth, sat before him on a blanket covered with yards and yards of new print material. The patient's body had a very white appearance, having been rubbed with white corn meal. His hair was parted in the middle, covering his back like a garment with its glistening blackness.

"We did not make the rounds for the usual greetings, but sat down at once near the door. The medicine man glanced at us casually with no break in his chant. The patient's wife greeted us with a smile. The children looked askance at our presence. Another 'singer' who had followed us in took his place near the doctor and patient. Soon the chanting ceased and the gourd was silently handed to him.

#### Raw Heathenism

"The doctor busied himself for a while with some tiny deer skin pouches of colored sands. Before him was a small flat rock, his work table, on which lay a few flat sticks. A small cup of water stood nearby. Beside him was a small quiver of prayer sticks feathered at the ends. As his hands fluttered through his magic paraphernalia, snatches of humming seemed to lend a weird atmosphere to the whole scene.

"The patient, who had been suffering for many months and was now practically blind from trachoma, sat trying to peep at the activities going on about him, but to no avail. Huge tears rolled



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down his face from the strain of trying to see. It made my eyes hurt too.

"We watched the medicine man expectantly. He motioned to his helper. With almost unreal exactness they began their chant together, the helper swaying with the gourd. The doctor began mixing his sands and painting them on the patient's chest, and later on his back, making a figure of a blue god, then a white god. These were joined by connecting lines running up to the shoulders, continuing down each arm to the hands, ending in another design. Small circles were stenciled at the feet of the gods.

"This continued for an hour or more, the chanting increasing in intensity until one could almost feel the satanic forces at work. We had come to preach the gospel, but found our people praying to the demons, to the 'Blue Bead God,' and to the darkness. Knowing this would continue for days, we left, our hearts wrung with pity for the people, but filled with loathing for the 'system.'

"Some day we shall return to find Hosteen Whitewater entirely blind. Pray that we may not find him deaf to the words of life."—Navajo Indian Evangelization Movement.

## CASTING OUT DEMONS

Richard Springer, of the China Island Mission, relates this story of conflict with an evil spirit.

"A few months ago one of the Christians, a Mr. Ch'uang, in great distress had called on the church leaders for comfort and advice. His son had suddenly gone insane. These Christians went with him to his home across the river where they prayed and in the name of Jesus ordered the insane spirit to leave the boy—and instantly the boy was normal.

"Of course the old father was full of praise to the Lord, and recently he called on the church leaders for help again. This time he was insisting that when his son was married there should be no pagan worship connected with the feasts and ceremony. He was finding it difficult—one man against all the relatives, so the leaders went and helped him win his point with his wife, sister, and the rest.

"The Sunday of our New Year's 'Repair the Spirit' special meetings was to be the day of the wedding. Saturday night there was the usual feasting and 'music.' At dawn Sunday morning the lad was gone—disappeared! Insane again! The bride arrived in her closely covered sedan chair, and according to custom had to continue sitting in the chair until the ceremony started. But all morning no bridegroom! What to do?

"As soon as the morning church service was over some of the elders, having heard about it, crossed the river. The boy was still not to be found. The leaders had prayer with the father, then instead of going home to their Sunday dinners these men went out among the foothills by the riverside to pray. But instead of gaining peace of mind they

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Moody Monthly



became convicted of sin on their part in allowing this ceremony to be held on a Sunday. (According to the heathen reckoning, this was a very 'lucky day.' But Christian shopkeepers here don't close their shops on Sunday; they just hang up a sign saying, 'This is Worship Day.')

#### Getting Their Bearings

"They went down to old Mr. Ch'uang's home and confessed their sin saying, 'We are at fault before God for having this ceremony on Sunday. You have sinned; but we more, for we should know better. And you have also sinned in not being more faithful to God since your son was delivered. You haven't got him to put his faith in Jesus, and you yourself haven't come in to church. Now God wants to test you, to see if you really want to love Him more than your son.'

"After kneeling and confessing their sin, the old man invited them all to sit down and have something to eat in any case, it being now past mid-afternoon. Then Mr. Fu, one of the leaders (in whose shop we have gospel meetings every Sunday evening), remembered that 'this kind goeth not out but by prayer and fasting.' So he and the other church leaders went out and prayed some more, even though it was raining a bit. Soon they got peace of heart and knew that the boy would return.

"Sure enough, by the time they had reached the house, he had; but he was exhausted and would neither rise to eat nor dress to be married. He just wanted to sleep. All the pagan relatives gathered round, but though they used several subtle devices they couldn't entice the lad to get up. Mr. Fu and the others went in and had prayer with the father by the lad's bedside. Then Mr. Fu arose and said, 'In the name of the Lord Jesus Christ I command you immediately to leave this boy!' Then to the lad he said, 'Get up, and let me help you dress.'

"What happened? As soon as the name of Jesus was mentioned the lad was fully restored in strength and sanity. He quickly and joyously arose, washed and donned his wedding garments; and after everything that even looked heathen was removed the church leaders performed the wedding ceremony. These men returned to the church in the midst of the closing testimony meeting of the New Year services. They could hardly wait to tell the story of Christ's triumph. 'Greater is he that is in you than he that is in the world.'"

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The Mission foresees that, before long, the evangelized Russians in those countries may serve to transmit and amplify the Gospel testimony in the Soviet Realm, a country of innumerable devastated souls and wrecked lives, under most cruel rule of godless communists.

The objectives of the Mission are: preaching the pure Gospel of salvation and extending relief to persecuted Christians in Soviet Russia and to Russian refugees in many lands. The Mission publishes for Russians in 35 countries an evangelical magazine "Vernost—Faithfulness," about which Mr. B. Lambert, Business Manager of the China Inland Mission, Tientsin, N. China, recently commented:

"Journal is appreciated by the Russians of all classes. We do not know of any other so helpful and so much in demand. It would be well to circulate it more widely. Because of the appalling economic plight of Russians, many of these refugees are too poor to be able to pay. Even Russian priests ask for the magazine. God bless you in your good work for Him!"

At present the field of the Mission is unprecedentedly pressed by distressing needs, requiring the earnest prayer of God's people. The "RUSSIAN FIELD," containing much serious and stirring information, is the organ of the Mission.

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# Our Monthly Potpourri

Clarence H. Benson

This department gives opportunity for bringing together many matters of real interest to the readers of the MONTHLY which do not find a natural place in any of the classified departments. Here will be a real potpourri, a "literary production composed of parts brought together without order or bond or connection."

## ARE EVANGELICALS EVANGELISTIC?

Simply preaching the gospel of grace in the pulpit does not make an evangelistic church. This is a characteristic of an evangelical church, but a church is not an evangelistic church until such church sets itself to reach every possible lost soul with that gospel. Our danger is that we shall be satisfied to preach it in the pulpit to the neglect of taking it to the highways and hedges—that we shall rejoice in being evangelical to the neglect of being evangelistic.

It is perilous to have orthodoxy without orthopraxy. To have the gospel and not get it to every possible one who needs it means death to a church as well as damnation to those neglected. The message of evangelicals is the world's only hope. Their gospel of regeneration is the only antidote for the social and spiritual ills which threaten civilization.

Though the evangelical message is the only cure for the world's ills, it is an impotent cure, except as it has the passion and practice of evangelism to the lost. If evangelicals are not evangelistic the world is doomed, and their churches are blighted. The church at Laodicea, neither cold nor hot, which the Lord said He would spew out of His mouth, was surfeited with evangelical orthodoxy. The Thessalonians who "sounded out the word of the Lord in every place" were evangelistic, and Paul said, "We give thanks to God always" for them.

The merely evangelical church says to a dying race, "We have a reservoir of life-giving water. If any one will climb up over our cold formalism, thread the maze of our mystifying ritualism, and meet the Pharisaic requirements of our hoary creeds, he may drink and be saved. The whole community may hear the gospel if it will enter my open doors at stated hours. But the water of life is

not to flow out—not through my personal ministries at least."

To such invitation there would probably be added the more or less frank hope that those who come should have good standing in the community and be able to add influence and wealth to the church.

An evangelistic church announces: "We have a reservoir of life-giving water, and by the help of God we

## PERSONAL EVANGELISM



He which converteth the sinner from the error of his way shall save a soul from death.—James 5:20

purpose to pipe it to every thirsty and dying soul in the community and in all the world," and it will set all of its forces to put such announcement into effect.

"Evangelical may mean truth on ice; evangelistic means truth on fire. Evangelical may be bomb-proof for defense; evangelistic means an army on the march with every face toward the enemy. Evangelical sings, 'Hold the fort for I am coming'; evangelistic sings, 'Storm the fort for God is leading.' The need of the church is not evangelicalism as a thing to fight for, but evangelism as a force to fight with. The evangelical creed merely held and defended becomes a fossil, only a thing of interest."—H. H. Hargrove, in *Western Recorder*.

## THE CHURCH'S EVANGELISTIC FRONTIER

An attractive little volume entitled *Chapels, Today's Evangelistic Frontier*, has just come from the presses of the Presbyterian Committee of Publication. It is written by Rev. Samuel McPheeters Glasgow, pastor of the Independent Presbyterian Church of Savannah, Ga. That it is written out of deep conviction is shown by the author's statement in

his foreword, that he has had "almost thirty years of happiness of heart in putting to the test those principles and practices here presented."

He describes the work of the chapel as "a miniature home mission enterprise" and "an expression of congregational home missions." "It is the application of the great principles of home mission procedure and evangelism in the immediate areas of the self-supporting church." The term chapel, as Dr. Glasgow uses it in his book, includes work known under the varying names of outposts, outpost Sunday Schools, missions, congregational missions, and Sunday School extension. Thus chapel work, as the author looks upon it, is any effort that a church or group of churches is making toward occupying nearby unchurched areas with the purpose of winning them for Christ. With the passing of geographical frontiers, this is today

"the premier frontier for evangelistic effort."

Dr. Glasgow believes that a great advance in this type of work is essential to the spiritual health of our church. He quotes the late Dr. J. W. Skinner as saying that the evangelistic slump in our church began when it ceased to value and push such outpost work.—*Christian Observer*.

## EVANGELISM

The Oliver Presbyterian Church of Minneapolis, Minn., is seeking "one thousand souls for Christ during 1939." The whole church is being mobilized. It is mass evangelism carried on personally; it is aggressive, but continuous; it is

# WAR IN THE WORLD



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based on biblical principles and teaching, but demands the enthusiastic activity of human beings. Three folders are used in connection with this work. One carries a stimulating message by Dr. Stanley H. Bailes, pastor of the church, entitled "Where Will I Be 100 Years from Now?" It is not over two hundred words in length. A card gives workers seven good rules for soul-winning. A reply card has a portion (decision card) for the convert to keep, and a card on which the worker reports the name. Perhaps it sounds a little mechanical, but there must have been something mechanical that day when three thousand answered Peter's preaching. No one can object to machinery, providing it transmits power and does work. It is the rattling, clattering, idling machinery that annoys. We shall watch this program with interest.—The Presbyterian.

## PERSONAL WORK FOR LOST SOULS

The meaning of personal work as we use the term in connection with evangelism is individual effort on the part of a Christian to win lost people to Christ. By individual effort, we do not mean merely going out to invite someone to Sunday School or one of the other church services, as important as that is. We do mean, however, a real concentrated effort on the part of a Christian to bring a lost person to a definite decision for Christ as Saviour and Lord. We mean the individual seeking out a person, sitting down beside that person, and with all the earnestness of his soul, striving to lead that lost one in the way of eternal life.

Preachers surely should engage in personal work, and most of them do. As a rule, there is no group of people more burdened for the lost than our preachers. If all of us were as faithful to the task as the pastors, our churches would reap a great ingathering of the lost into their ranks.

Sunday School officers and teachers should be soul-winners. In no place in our church do we have a richer field for evangelism than the Sunday School. Individual efforts on the part of officers and teachers to win people to Christ are, as a rule, crowned with success. The close contact between teacher and pupil makes it a much easier matter to present Christ to the lost man or woman, boy or girl, than in many other departments of our church work.

Every Christian should do personal work. Every saved soul should work for the salvation of the lost. One good proof that we know the Lord is our desire to have others know Him. The Great Commission's "Go ye" included all of us. We are stewards of the glorious gospel of the Son of God. It has been committed to us as a trust. Each of us shall render an account of how we have handled this pearl of great price. We are debtors to a lost world. For that reason, we should engage earnestly in personal soul-winning.

Personal work can be done anywhere

the lost soul can be contacted. Many have been won to Christ in the Sunday School class, in the preaching service, in the home, in the office, on the street car, on the train, in the great out-of-doors, and in various other places. God can save anywhere a lost soul will trust Him. One of the happiest experiences the writer has ever had in soul-winning was while taking a religious census. If we have burdened heart, open eyes, and willing minds, we shall be able to win people to Christ wherever we find them. The time to do personal work is when the opportunity presents itself. Now is the time. We must seek opportunities and pray to be brought in contact with someone who knows Him not. When the impression comes to speak to a lost soul, then is the time to speak. Procrastination on the part of Chris-

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tians has caused many a person to miss the way. When our hearts become burdened for some particular person, then is the time to go to that person with the words of eternal life. When conditions arise that open up a way of contact, then is the time to make the effort to win that person to Christ.—Mrs. T. C. Jester, in *The Sunday School Builder*.

#### THE COSTS OF WAR

The United States has finished paying for only one war—our first. Although the War of 1812 presumably ended 123 years ago, in 1938 pensions amounting to \$840 were paid two persons on account of that remote war. For the taxpayers, and for the soldiers, war does not stop with the signing of a peace treaty. As long as the soldiers live they pay the human costs; and it takes four generations of taxpayers to complete the economic cost.

The total bill for war pensions and other veteran benefits paid by the United States for all wars, from 1790 to 1938, was \$22,759,941,037.34. During 1938 there were 836,953 veterans of past wars receiving government aid, amounting to \$402,768,695.97. Among those receiving pensions or other benefits were 600,848 living veterans and 236,105 dependents of deceased veterans. There are still 195 pensioners of the Mexican War, which ended ninety years ago. There are 71,921 pensioners of the Civil War, which closed seventy-three years ago. The Spanish-American War ended forty years ago, and there are 224,100 pensioners of that war now on the rolls. On account of the World War, which closed twenty-one years ago, there are 491,709 veterans and dependents now receiving government aid. From 1920 to 1938, there were 1,863,289 veterans admitted to United States government hospitals, at a cost of \$621,290,417.68. During the fiscal year ending June 30, 1938, there were 182,946 veterans admitted to government hospitals or domiciles, at a cost of \$49,076,115.42. Twenty-one years after the close of the World War, every three minutes a new veteran enters a government hospital, as though the stretcher bearers were still carrying them off the field of battle.

These figures and facts are taken from the 1938 official report of the United States Administrator of Veteran Affairs. It is a document that should be read and its lessons pondered by every taxpayer, every militarist, and every pacifist in the United States.

To complete the picture of war costs to the people of the United States, the report of the Treasury Department is also very pertinent and illuminating. The immediate cost of the World War to the United States, including pre-armistice loans to allied nations, was \$32,048,852,000. The accrued costs up to the end of the fiscal year, 1937, were \$18,830,878,000, making a total cost of \$50,879,730,000. Of the "accrued" World War costs, \$8,816,416,000 was interest on the war debt, and \$8,102,969,000 was the cost of caring for disabled veterans and other veteran benefits. These costs will continue to amount to more than a billion dollars a year for decades.—*Christian Advocate*.

October, 1939



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## FOR THE SHOW WINDOW

In a Scotch village a cobbler, a strict teetotaler, was passing a local saloon just as the saloonkeeper was assisting a customer off the premises.

"Here, John," called the grog dispenser. "Ye might gie this chap an airm tae his hoose."

"Na, na!" replied the cobbler. "*Ye should dae as I dae when I've feenished a gude job—put it in the show window.*"  
—Reprinted in *The Evangelical Visitor*.

\* \* \*

## INTERPRETATIONS OF LOVE

Patience is Love on the anvil, bearing blow after blow of suffering.

Zeal is Love in the harvest field, never tiring of toil.

Meekness is Love in company when it vaunteth not itself.

Perseverance is Love on a journey, pressing on with unflagging step toward the end.

Joy is Love making its own sunshine where others see nothing but gloom.

Power is Love driving the soul's chariot wheels over all opposition.—Author Unknown.

\* \* \*

## THE SECRET OF CHRISTIAN VICTORY

W. H. Griffith Thomas once told the story of a poor negro who was a helpless slave to drink. He tried to help him, but he could not get rid of his drunkenness until he was saved. When he was converted there was a wonderful change, and someone said, "So you have got the mastery of the Devil at last?" "No," he said, "*but I have got the Master of the Devil.*"

Since Satan is a supernatural being, it takes a supernatural power to overwhelm him. *Christ is that power! He is the hope of victory.*—Brethren Evangelist.

\* \* \*

## FERVENT PRAYER

Once, in North Africa, there was a mother named Monica, who had prayed through the years for her wayward son. Ere he left for Italy she prayed through the night that he might not go, but with the light of morning the ship sailed. Later on the son wrote: "That night I stole away and she was left behind in weeping and prayer. And what, O Lord, was she with so many tears asking of Thee but that Thou wouldst not suffer me to sail? But Thou, in the depth of Thy counsels, knowing the main point of her desire, regarded not what she then asked, that Thou mightest accomplish the greater thing for which she was ever imploring Thee." Yet, though long delayed, the mother's prayers were answered. And her boy became Saint Augustine.—Herbert Lockyer, in *The Presbyterian*.

## "LIBERAL"

I would know what a "liberal" carpenter would be; he might have a board too long at one end. A "liberal" physician might give you a little more medicine. A "liberal" chemist might not tell you the truth of the analysis. A "liberal" astronomer might count in too many stars. A "liberal" philosopher might say too much about the science of truth. A "liberal" farmer might sow the seed too thick. A "liberal" milkman might give the pump-handle one more stroke downward. A "liberal" painter might use "thickened" paint. A "liberal" gardener might allow room for weeds, etc. *But just what a "liberal" preacher means, I do not know. Someone please volunteer this information?*—Dean Swift.

\* \* \*

## SHOWING THE SUNSETS

Lorado Taft, the noted sculptor, once related an incident of summer camp life on the banks of a lake where the sunsets were exceptionally fine, and which his party enthusiastically enjoyed. One evening as they were enjoying the "pageant of the sunset," a little nursemaid from the neighborhood, whom they had employed, asked Mrs. Taft if she might not run home, a short distance down the road, and "show the sunset" to her people.

"Certainly," answered Mrs. Taft, "but they will see it, won't they?"

"No," was the eager reply, "*I never saw the sunset until you came.*"

It is a great privilege to make the beautiful things of the Christian life compellingly attractive to the dull of seeing.—Paul J. Gilbert.

\* \* \*

## BUILDING FOR ETERNITY

I remember the first time I visited the British Museum, and saw some documents centuries old; documents of various kinds, the writings of other ages. A bit of papyrus here, some tablets of clay still older, some of them deciphered by experts, carrying messages, some of them quite insignificant. Here is a clay tablet, perhaps a bill of some merchant; having taken his stylus and written a bill, he sent it to another merchant. It was buried in the debris of time, unearthed by some archaeologist, and we read today that which was written two or three millenniums ago.

*But you are writing something far more enduring than that. The sun will have corroded, the moon lost its luster, the stars faded and passed out of existence, but what you are writing in your character today will live when this world no longer stands.*—Will H. Houghton, in *The Living Christ*.

## CONSCIENCE

Dr. A. T. Pierson said: The attempt to make conscience approve a certain course dictated by inclination rather than duty, is like trying forcibly to make a magnet point a certain way. If it does point in any other direction than toward the magnetic pole, you have only disordered the delicate instrument and made your compass untrustworthy. This reminds us of a remark of Dr. William Adams, that "some men follow conscience only as a man follows a wheelbarrow, which he pushes before him with all the energy of a determined will!"

\* \* \*

## WITNESS IN DEATH

It is said that about two hundred years ago, the tomb of the great conqueror, Charlemagne, was opened. The sight the workmen saw was startling. There was his body in a sitting position, clothed in the most elaborate of kingly garments, with a scepter in his bony hand. On his knee there lay a New Testament, with a cold lifeless finger pointing to Mark 8:36, "For what shall it profit a man, if he shall gain the whole world, and lose his own soul?"

Even if you could enjoy all this world has to offer, such as vast human wisdom, riches, high position, friends and honor, even to a place of ruler and potentate, *what profit would there be if you were not washed in the precious blood of Christ?*—Brethren Evangelist.

\* \* \*

## "FATHER, FORGIVE THEM"

Louis XII, king of France, had many enemies before he succeeded to the throne. When he became king he caused a list to be made of his persecutors, and marked against each of their names a large black cross. When this became known the enemies of the king fled, because they thought it was a sign that he intended to punish them. But the king hearing of their fear, made them be recalled with an assurance of pardon; and said that he had put a cross beside each name to remind him of the cross of Christ, that he might endeavor to follow the example of Him who had prayed for His murderers and had exclaimed, "Father, forgive them; for they know not what they do."

*God places the cross upon the offenses of the believing penitent and forgives him.*—Gospel Herald.

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## The Movement of the Spirit of God in Mexico

(Continued from page 74)

into the hands of the secretary of the municipality there, and he read it and his heart was stirred. He wrote for more, and we sent, *The Way to God*, by Moody, and a New Testament. As he read, the Spirit of God came into his heart and he was made a new creature in Christ Jesus. Then he wrote me this letter:

"I received the New Testament and the book, *The Way to God*, which I have read with great attention, and which has given me an understanding of these truths. I give thanks to God our Saviour and Redeemer and Jesus Christ, that my brethren, 'The Sowers,' remembered these forgotten mountains disinherited from the knowledge of these truths. I thank God that He has given to the 'The Sowers' a person by whom to send the light to these dark mountains. We are completely satisfied with these truths. On Sunday, the seventh of August, we had a meeting of almost 110 from different communities of this municipality. I have great joy in informing you, that this meeting was a great success. Tears were shed, hearts were softened, prayers were uttered, for these poor aborigines are in darkness. They know as gods only the images made by sculptors' hands which are found in the churches of Jelapha, and they recognize as God the priest of the diocese of the city of Jelapha when they celebrate the mass. But they can avail themselves of the latter only when by a thousand sacrifices they have obtained the money with which to pay the priest and invite him to give them a service which costs 10 pesos. If they have not this sum they believe they are lost, that they will be abandoned by God and that they will suffer calamity the rest of their lives. God our Saviour Jesus Christ for the faith that we have in Him will not allow any of these things to come upon these sinful brethren. He will be merciful toward us in these forgotten mountains where no one speaks Spanish or understands it. I have explained all these things to them in their own dialect which is the Klapanayko. It is my dialect, too, and I can understand them. In case you should wish to give to these unhappy mountains other books in order that I may continue explaining these truths and win them to God and our Lord Jesus Christ, I sign myself your brother and servant of God. Especially to you I send cordial greetings, for Jesus Christ has united us and we are linked together in Him."

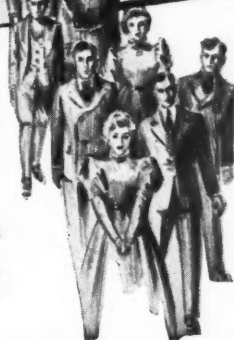
Then the sequel. This letter came as a call from God to two of our workers, and last December they went into that area to translate the Word of God into the language of these Indians.

I want you to notice one thing about the verse quoted at the beginning. "When the enemy shall come in like a flood, the Spirit of the Lord shall lift up a standard against him." When those armies of old were on the defensive, the standard was touching the ground and the choicest warriors defended it, but when the standard was raised, then it meant an advance, and so the Spirit of God is saying to us, "When the enemy shall come in like a flood," it's not time to get on the defense, it's time to advance.



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Grant Stroh

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## DREAM VISIONS AND VOICES

I.M.B., Millersport, Ohio  
N.M.O., Morrison, Ill.

**Questions:** (1) I have been shown through dream visions an interpretation of the Scriptures. (2) In Bible times God sometimes talked to men in their dreams. Does this fact prove that we should be guided by our dreams today?

**Answers:** In reply to these two questions, we would say that although God may at the present time speak to men in dreams, this is unnecessary in Christian lands because of the printed revelation for instruction and guidance contained in His Word. Because of the various causes and the nature of many of our dreams, we conclude that they are not dependable sources upon which to base our knowledge and our acts. God may still use dreams as a means of revelation, but such supposed revelations should be carefully checked by the teachings in God's written Word. Messages from evil spirits may also be given through dreams. The safest way to be guided is by what the Holy Spirit has placed His special approval upon, diligently comparing scripture with scripture in order to determine clearly the mind of God. In addition to the Bible the Christian has also the personal illumination and guidance of the Holy Spirit.

## THE DAVIDIC COVENANT

E.E.F., Oshkosh, Wis.

**Question:** What was God's covenant with David?

**Answer:** We have not space for a full consideration of this covenant (II Sam. 7:12-16; Ps. 89:20-37), but the chief point in it is that God would establish the throne of David forever. That is, the perpetuity of David's throne was guaranteed. If we consider only the natural descendants of David as successively and uninterruptedly occupying David's throne, such has not been the case and also is contradicted by Christ in His prophecy of the destruction of Jerusalem and the present world-wide scattering of the Jews (Luke 21:24). Yet in the person of Jesus Christ, a literal descendant of David, One will yet occupy David's throne and rule over the house of Jacob forever (Luke 1:31, 32). Through Him the Davidic covenant will come true, so far as the perpetuity of that throne is concerned, and His kingdom will include all nations.

## IMPOSSIBILITY OF SINNING

J.E.H., Anniston, Ala.

**Question:** How do you interpret I John 3:4-9 as to the teaching concerning sin?

**Answer:** In the first place these verses do not teach what is known as sinless perfection. The words "doeth," "commit," "committeth," are all translations of the same Greek word which means the continual doing or practicing of sin (vv. 4, 8, 9). Hence the meaning is not that it is impossible for one who is born of God never to commit a single sin, but that it is impossible for him to continue sin as a practice. Because of his being born of God, continuance in the practice of sin is now contrary to his new nature (vv. 6, 9).

## WHOSOEVER WILL

M.D., Princeton, Ind.

**Question:** Where in the Bible may I find the words, "whosoever will may come"?

**Answer:** Although this phrase itself is not in the Bible, the truth of it may be found there. See, for example, John 3:16; Acts 2:21; 10:43; Romans 10:43; I John 4:15; 5:1; Revelation 22:17. Other passages teach this same precious truth. You refer to John 6:44, but no one is drawn to the Father arbitrarily, that is, against his own will. The willingness of God and the will of man work together. While it is true that God alone is sovereign, yet in the exercise of His sovereignty, God created man a free moral agent. Only as such can God hold man accountable for his beliefs and his acts. God so loved the world that in the person of His Son Jesus Christ, He bore the sins of the world and freely offers salvation to all; but in the exercise of His sovereignty He cannot compel men to be saved. Accompanying the preaching of the Word is the illumination, the pleading, and the wooing of the Holy Spirit. Thus it is that God draws men; yet not arbitrarily, for they must come through the free exercise of their own wills. "Whosoever will may come" is true, but it also is possible for him to choose not to come. Whenever and wherever the gospel is heard, the decision of what to do with it rests with the hearer. The gospel is the power of God unto salvation, indeed, but is effective only in them that believe. Faith unbars the door of one's heart and lets the Saviour in. (See also "God's Sovereign Mercy," p. 68, *Bible Problems Fairly Met*.)

## ANGELS AND WINGS

L.L.B., Chicago, Ill.

**Question:** Do angels have wings?

**Answer:** The popular conception of angels is that they do have wings. This appears to be true only of the seraphim and the cherubim (Exod. 25:20; Isa. 6:2).

Of ordinary angels we have no scriptural warrant for this belief, although in Daniel 9:21, Gabriel the archangel is said to have flown swiftly, and in Revelation an unnamed angel is described as flying in midheaven (14:6). While it may be true that in pictures it is difficult to portray angels without wings in order to distinguish them from human beings, we have no scriptural warrant for so doing. On the morning of the resurrection of our Lord, Mary Magdalene and the other Mary who was with her, saw the angel who had rolled away the stone. His "countenance was like lightning, and his raiment white as snow," but they saw no wings. At other times angels appeared simply as men (Gen. 18:2, 16; 19:1). Even Gabriel is referred to as "the man Gabriel." An angel once came and touched Daniel, and talked with him. It is possible to go through the air without wings. All Christians will experience this fact when they are caught up to meet the Lord in the air.

## HONORING THE SPIRIT

G.T.K., Brownsville, Pa.

**Question:** Is it correct to use such an expression as "honoring the Spirit"? It always sends a shudder down my spine to hear it. Would it not be more accurate and appropriate to say that such and such a person was speaking under the power of inspiration of the Spirit? That any mortal man can be said to "honor" the Spirit sounds like blasphemy to my ears.

**Answer:** It would be both accurate and appropriate to say that such a person spoke or wrote under the power of the Holy Spirit, if such were the case; but would not such a person in so doing also be honoring the Spirit if he attributed the power to Him? It is the Father's desire that all men honor the Son, even as they honor the Father (John 5:23), but since Father, Son, and Holy Spirit are equal in the Godhead, why not do what we can to honor the Holy Spirit to the same extent that we honor the Father and the Son? If in speaking or in any kind of service we attribute to the Holy Spirit the power bestowed upon us, it seems to the present writer that it is right and proper to thus honor Him instead of taking any glory to ourselves.

## AN ADDITIONAL EXPLANATION

C.M., Pawtucket, R.I.  
D.G., Sellersville, Pa.

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cified on Thursday, and arose on Sunday He would have been in the tomb three days and nights, would He not? He also would have arisen on the third day; (2) I have failed to find any connection with the subject in the scriptures which you quote.

Answers: In this department we have endeavored to avoid controversy, but we admit that all minds do not see alike on every question. In the present instance, it would appear that in the July number our statements were neither clear nor full enough. (1) The body of Jesus was not buried until near the end of the day of His crucifixion, not having died until after three o'clock (Matt. 27:46). Since the day ended at sundown, His body could not have been in the tomb much of that day. If that first day was Thursday, the first full day would have ended late on Friday, the second late on Saturday, and the third late on Sunday, the first day of the week, but also the third full day; but not according to the Jewish method of reckoning, which was that in a consecutive period of time any part of a day was counted as one day. Hence Sunday would have been the fourth day had Jesus been crucified and buried on Thursday. One instance of this is given in the Old Testament times (cf. Esther 4:16 with 5:12 and Matt. 27:63, 64). Queen Esther specified "three days, night and day," yet she appeared before the king "on the third day." The Jewish officials said to Pilate, "Sir, we remember that that deceiver said, while he was yet alive, After three days I will rise again. Command therefore that the sepulchre be made sure until the third day." In both instances "the third day" fulfilled the requirement of "three days, night and day," and also the period "after three days." Therefore, Jesus did not contradict Himself when He used the language of Matthew 12:40 and also told His disciples on three different occasions that He would rise again on the third day (Matt. 16:21; 17:23; 20:17). This latter was also the belief of the early Church, as stated by the apostle Paul (I Cor. 15:4), which according to Jewish usage would necessitate that Jesus was crucified and buried on Friday. This belief is not only reaffirmed in the so-called Apostles' Creed, but also in the Rule of Faith which candidates for baptism repeated as early as the middle of the second century. Thus the belief that Christ rose from the dead "on the third day" was universally believed by the early Church and has been handed down to us.

(2) We do not fully understand this failure on your part, but trust that the above statement will clear up the matter. Kindly look up all the scripture passages quoted.

I have observed that caprice, peevishness, jealousy, and other evils have stained the old age even of good men. Lord, may my evening of life be consistent with my profession, and that may I set without a cloud.— John Newton.

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# International Uniform Sunday School Lessons\*

Harold L. Lundquist

October 8

## THE FORERUNNER OF THE KING

Matthew 3:1-17

**Golden Text:** Prepare ye the way of the Lord, make his paths straight.—Matthew 3:3.

When an earthly king visits his dominions or makes a journey to another land, great preparations are made for his coming. Everything is done to expedite his journey and to assure him of safety and comfort. The United States and Canada have recently had that interesting experience. In ancient times it was especially necessary, for the roads were often poorly constructed. They needed to be straightened, the low places filled in, bridges built over streams, etc. The King of kings and Lord of lords who in loving kindness and gracious condescension had come to earth to be our Redeemer had now grown to manhood and was prepared to enter on His public ministry. God sent John to be His forerunner to prepare the way and to herald His coming.

### I. A Herald Prophetically Foretold (vv. 1, 3, 4).

The coming of John (usually called the Baptist) was of such vital concern to God that He had revealed it to His prophets hundreds of years before. Not only Isaiah, who is referred to here, but Malachi had prophetically revealed that the herald was to precede the king (see Isa. 40:3; Mal. 3:1-6).

We should study and believe the message of the prophets. The same prophecies that pointed to John the Baptist and Christ's first coming also point to the second coming (Mal. 3:1-6; 4:1-6). We know the former took place, why should we doubt the fulfillment of the latter. We do well to take heed to the word of prophecy "as unto a light that shineth in a dark place, until the day dawn, and the day star arise in your hearts" (II Pet. 1:19).

Let us also prepare the way of the Lord, not as John did, for his was a special ministry, but by making ways for the gospel to reach the hearts of men. We can remove hindrances and obstructions, preparing their hearts to receive Him as Saviour and Lord.

### II. An Unusual Man with a Burning Message (vv. 2, 6-12).

What an arresting appearance John must have made as he emerged to the edge of the wilderness to present his startling message! God had kept him (like Moses and others) in the quiet of the desert where He could talk with him,

away from the distractions of so-called civilization. This simple living had made John a striking personality, quite unusual and unconventional. The man who strives for such an appearance to attract attention is but a fool, but on the other hand it is true that the fact that a man is by nature unconventional will not destroy his usefulness if he really has a message from God.

The preaching of John was a burning message of repentance. There had been no prophetic message since the time of Malachi and in the intervening four hundred years the religious life of the Jews had settled down into a barren legalistic formality. John came with a simple, practical and plain-spoken indictment of sin, which led to repentance and which made religion vital and real again.

We know that the gospel of the grace of God in Christ goes far beyond the preaching of John. But we also know that the Church needs to get back to the proclamation of a vital heart-searching message, a definite dealing with sin and declaration of coming judgment, and some genuine old-fashioned repentance. Then we like John will bring men to Christ for salvation, for sanctification, for service.

### III. A Humble but Privileged Servant of Christ (vv. 13-17).

The crowning event in the ministry of John was the recognition of Jesus as He came to be baptized. He was deeply conscious of his own unworthiness for this great work and pointed to the coming Saviour as the One in whom they should put their trust (vv. 11 and 14. See also John 1:29). John was not jealous of his own position, nor seeking his own advancement. He called himself but a "voice" (v. 3). He was always anxious that Christ should increase and that he should decrease in his influence (read John 3:30).

To this faithful and humble servant came the inestimable privilege of baptizing the Saviour. The baptism of Jesus presents a mystery which we cannot fully solve. It is certain that He did not come to be baptized for the remission of sin, for He knew no sin until that dark night in Gethsemane's garden when the sins of the whole world were rolled upon Him to be borne in atonement on Calvary's tree. It is also evident that our Lord did not pass through baptism as a mere formality to introduce Him into His public ministry. God has nothing to do with that kind of shallow formalism which too often characterizes the manner in which the Church does such things. The best explanation seems to be that in His obedience to His Father He was willing to subject Himself to every ordinance of

God—a spirit which is not too common, by the way, among His professed followers. He was not a sinner, but He took the sinner's place, and thus He both entered upon His ministry and pointed forward to that day when God made Him "who knew no sin" to be "made sin for us" so that "we might be made the righteousness of God in him" (II Cor. 5:21).

October 15

## THE TEMPTATION OF JESUS

Matthew 4:1-11

**Golden Text:** For we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin.—Hebrews 4:15.

Temptation is the common lot of all mankind (I Cor. 10:13). The strongest and most noble of men are subject to it along with the weakest and most wicked of their fellow men. We read that the angels were tempted and that some fell into sin. Our scripture reveals that even Jesus was tempted. Consequently the lesson is of utmost importance to every one who reads these lines or who will receive this instruction in class. We recognize that Jesus was tempted as the Messiah (vv. 3, 6) and as one without sin (Heb. 4:15), but it is also true that He was tempted in all points as we are, apart from sin, and that we may learn from His temptation how we may meet and be the victors over temptation.

### I. What Is Temptation?

"Temptation is seduction to evil, solicitation to wrong. It stands distinguished from trial thus: trial tests, seeks to discover the man's moral qualities or character; but temptation persuades to evil, deludes, that it may ruin. The one aims at the man's good, making him conscious of his true moral self; but the other at his evil, leading him more or less unconsciously into sin. God tries; Satan tempts" (A. M. Fairbairn).

Temptation is not sin, but yielding to temptation is sin. Luther said, "We cannot keep the birds from flying over our heads, but we can keep them from building nests in our hair." We cannot keep temptation from assaulting us, but we can resist it and through Christ gain a victory over it.

Temptation comes from within, that is, from our own lusts (James 1:13, 14). Satan also tempts us (Eph. 6:11). God may permit temptation as a means of proving our faith (James 1:2, 3).

### II. How Temptation Works.

It is significant that the temptations of Jesus were along the threefold line of the temptations of Adam and Eve

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(Gen. 3:6) and the general threefold temptation of all men, namely, the lust of the flesh, the pride of life, and the lust of the eyes (I John 2:16). These three temptations really exhaust Satan's bag of tricks, but the ways in which he can dress up these three fundamental temptations to look like different ones are almost endless in variety. We shall best identify them if we observe that Satan works

1. By Appealing to the Flesh (vv. 2, 3).

He observes the normal appetites and desires of a man's body, excites them to a high degree, and then suggests an improper method of satisfying them. Hunger is normal and a sign of good health. Jesus had fasted forty days, and Satan took advantage of that fact to suggest the use of His divine power to satisfy His hunger. This would involve a denial of His entire mission on earth, namely, the redemption of man by a divine person who had become a real man.

2. By Appealing to Pride (vv. 5, 6).

Satan misapplied Scripture to tempt Jesus to presumption on the assumption that He was exercising faith. God had promised to keep Him "in all his ways" (Ps. 91:11). To cast Himself down from the temple was not one of the ways in which Christ was called to walk. Satan comes to us with the same kind of temptation. If He cannot get us to forsake faith, he tempts us to become fanatic and to proudly substitute presumption for faith.

3. By Appealing to the Eyes (vv. 8, 9).

By showing Christ the kingdoms of the world and offering them to Him by the short-cut of a brief act of worship rather than by the way of the cross, Satan tempted Him again. Here the Devil showed his true desire that man should worship him rather than God. No matter how pretty a picture he may paint, that is always the very essence of his purpose.

III. How to Meet Temptation (vv. 4, 7, 10).

1. By the Right Use of Scripture.

If Jesus needed that weapon, how can we do without it? How can we use Scripture if we do not study it and hide it in our hearts?

2. By dependence on God.

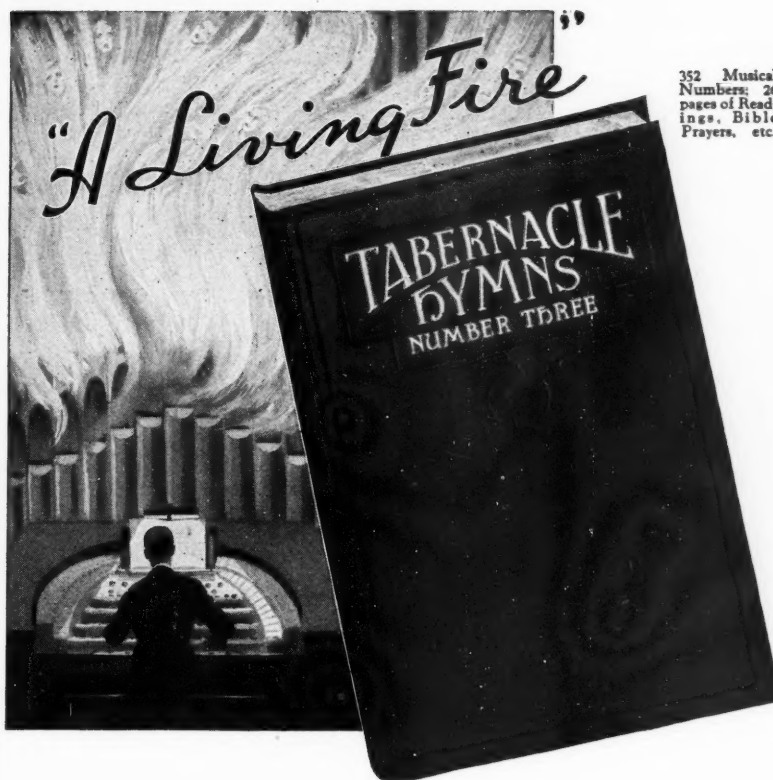
Every Scripture used by Jesus honored God. We cannot fight Satan in our own strength. To attempt to do so is to fail utterly. The real victory for the Christian is to bring Satan back to the cross where Christ won a decisive victory over him.

3. By denouncing Satan.

Jesus sent him on his way. We may do the same in Jesus' name. It is always a serious error to try to argue with Satan or to engage in any discussion with him. Let us fight him with Scripture and then, depending on God, tell him, "Get thee hence." "Submit yourselves therefore to God. Resist the devil, and he will flee from you" (James 4:7).

IV. The Result.

Satan left and angels came to minister to Christ. The overcoming of tempta-



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tion results in peace, victory, and bless-  
ing. This is ever so in the life of the be-  
liever. Temptation overcome makes us  
stronger to meet the next temptation,  
and also enables us to help our weaker  
brethren.

Satan knew that this would be the re-  
sult of his meeting with Jesus and there-  
fore attempted to avoid it. Note in  
verse 1 that Jesus was led up of the  
Spirit into the wilderness to be tempted  
of the Devil. The entire temptation was  
arranged by the Holy Spirit as a demon-  
stration of the power of the Son of God  
to meet and to defeat all the wiles and  
temptations of Satan.

October 22

**THE CITIZENS OF THE KINGDOM**  
Matthew 5:1-16

**Golden Text:** Let your light so shine  
before men, that they may see your  
good works, and glorify your Father  
which is in heaven.—Matthew 5:16.

Great and historic discourses are pre-  
served with care and are read by suc-  
ceeding generations with profit and in-  
terest even though they are recognized  
to be the utterances of weak and fallible  
men. The lesson before us presents what  
is commonly called "The Sermon on the  
Mount." We agree with Dr. Wilbur M.  
Smith that it is "undoubtedly the great-  
est single discourse ever uttered by any  
teacher or statesman or philosopher in  
the whole history of the human race."  
This means that every reader of these  
notes should just now take the Bible  
and read the words of the text, with the  
prayer that God will bless them and  
fully reveal their truth.

As these verses are read it should be  
remembered that they are addressed to  
believers, to those who have actually  
taken Christ as King of their lives.  
These beatitudes are not, as some would  
have us believe, a substitute for the gos-  
pel. They are not laws that the un-  
believer can keep and thus be saved,  
for this would be utterly impossible for  
anyone to do, except the one who has  
been born again. Only he who knows  
and has called upon the power and  
grace of God in Christ can qualify to  
walk as a citizen of His kingdom. Jesus  
Himself said, "Except a man be born  
again, he cannot see the kingdom of  
God" (John 3:3).

### I. The Christian's King (vv. 1, 2).

The words which fell from the blessed  
lips of the Lord Jesus on that day as  
He sat on the mountainside were not  
the powerless declarations of an earthly  
philosopher or statesman but of the Son  
of God who had humbled Himself and  
become the Son of Man who was still  
the King of kings and the Lord of lords.  
If you have not given glad and free al-  
legiance to Him, do it now and you will  
then be ready to go on and learn of the  
Christian's character and influence  
which may be your possession in Christ.

### II. The Christian's Character (vv. 3-12).

The eight characteristics of the Chris-  
tian here presented are worthy of ex-

tended individual attention, which is  
not possible in this limited space, but  
we do offer brief suggestions.

"Blessed are the poor in spirit" speaks  
of humility as a commendable quality.  
How contradictory the present-day phi-  
losophy which calls for self-assertion and  
self-reliance. But Jesus is not mistaken,  
the way into the kingdom of heaven is  
not that of assertive self-sufficiency.

"Blessed are they that mourn." The  
world does not believe that statement. It  
shuns the house of mourning. It tries  
without avail to philosophize away the  
fact of sorrow. The Christian on the  
other hand feels with his fellow man and  
thus receives a blessing.

*"I walked a mile with Pleasure,  
She chattered all the way;  
But left me none the wiser  
For all she had to say."*

*"I walked a mile with Sorrow,  
And ne'er a word said she;  
But, oh, the things I learned from her  
When Sorrow walked with me."*

"Blessed are the meek." Ah, yes, true  
poverty of spirit comes when a man  
rightly sees himself, and has a sympa-  
thetic touch with sorrow. He then is  
ready to "inherit the earth," because he  
has come to enjoy it as a place of service  
and Christian growth, and not because  
he has a deed to a single foot of its soil.

"Blessed are they that hunger and  
thirst after righteousness." "Note that it  
is the hunger and thirst for righteous-  
ness, and not the possession of it, that is  
blessed" (Plummer). Self-satisfied people  
know nothing of the glory of having such  
a hunger and thirst filled by God.

Time fails us to speak of the Christian's  
spirit of mercy which invites divine  
mercy; that purity of heart and absolute  
cleanness of mind and sincerity of pur-  
pose which enable a man really to see  
God even in this impure world; that  
Christlike spirit which makes him a  
peacemaker in a fighting world—yes, that

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spirit which makes him like the Master in sweetly bearing unjustified persecution. These indeed are the marks of the man who follows Christ as King.

### III. The Christian's Influence (vv. 13-16).

"Salt" and "light"! What pungent and powerful folk are the real followers of Christ!

Salt fights against rotteness, keeps things sweet and fresh. The Christian should be like that. Dr. J. H. Jowett says, "They are to confront rotteness in politics; they are to meet it in the realm of business; they are to make for it in the field of sport; they are to be its enemies in the crowded streets of common intercourse; they are to defeat it in the quiet and sequestered ways of art and literature; everywhere they are to provide the antidote to corruption, and they are to overcome and destroy it."

Light has one function, namely, to illuminate. Wickedness and sin always love darkness, because their deeds are evil (read John 3:19-21). If Christ really dwells in us we cannot help but shed light about us wherever we go—a divine light which drives out the darkness of sin, of ignorance, of superstition, and replaces it with the sunlight of God.

We close by saying again that one does not acquire the characteristics or the influence of a Christian by simply deciding to have them. Salt is not pungent because it wills to be so, but because it is salt. Light does not shine because it decides to shine, it is light and it must shine. Christianity is not a set of moral precepts, it is Christ, and when He comes

into the life one is ready (and not before) to live the life of a Christian.

October 29

### BEVERAGE ALCOHOL AND SOCIAL PROGRESS

Micah 2:9-11; Luke 21:29-31, 34-36; I Corinthians 6:9-11

**Golden Text:** Know ye not that the unrighteous shall not inherit the kingdom of God?—I Corinthians 6:9.

"International Temperance Sunday—October 29, 1939." Let us join with people the world over in making our protest against the sale and use of intoxicating liquors. If every Christian would declare himself on this matter now, there would be a tremendous impact made on this universal problem and notice would be served on the liquor industry, on politicians, and on unbelieving mankind that Christianity intends to do something about it. We are far too docile and quiet on such matters, when we ought to speak up for God and for our country.

The lesson portions may seem a little unrelated, but study of them yields three important truths regarding the use of wine and strong drink.

#### I. Lovers of Wine and Strong Drink Destroy Their Nation (Mic. 2:9-11).

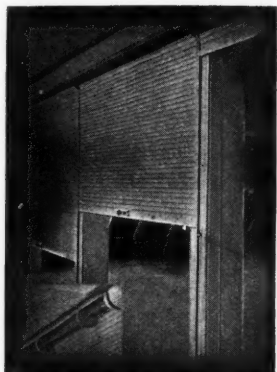
That statement may surprise some of our self-styled patriots who like to wave the flag and speak swelling words of devotion to our country and who at the same time love their intoxicating drinks. Micah rightly points out that his people had come to the place where they chose men to be prophets because they encouraged the people in the use of wine and strong drinks (v. 11). They must therefore expect the result which follows, namely, the destruction of the home and of the nation (vv. 9, 10).

We are all familiar with the claim that prohibition retarded the advancement of our nation and that its repeal would bring a return to higher moral standards, reduce crime, bring in prosperity, etc. The facts reveal that none of these have come true. Crime has increased by leaps and bounds under repeal, a situation so well known as to call for no proof. Moral standards have gone rapidly downward with the free use of liquor. If you don't believe that, ask a policeman what goes on in our taverns, or just keep your eyes half open and you can see for yourself.

Just now much is being made of the many jobs which are supposed to have been created by the liquor industry. What are the facts? *The Christian Herald* tells us, "A million dollars spent for furniture would employ 339 persons, spent for boots and shoes 336 persons, for home furnishings 191 persons, for booze just 95 persons." And remember that jobs making the stuff that destroys other jobs, are not worth having. The man who drinks is helping to destroy his nation.

#### II. Christians Do Not Drink, Because They Look for Christ's Return (Luke 21:29-31, 34-36).

This passage deals with a number of



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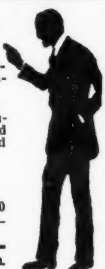
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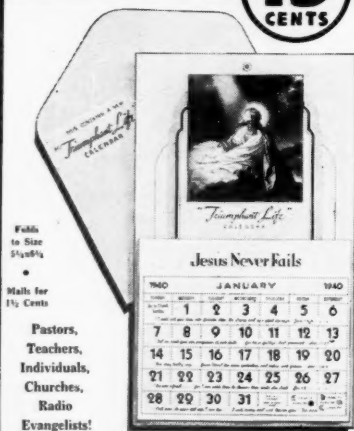
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things which may cause a Christian to lose his love for the Lord's appearing. Reader, if you are not "looking for that blessed hope and the glorious appearing of the great God and our Saviour Jesus Christ" (Titus 2:13), may I counsel you to consider whether any of these things have gained control in your life: the cares of this life—how they do come between us and God; surfeiting—a nauseated overfullness certainly does not encourage spirituality; and then we have drunkenness. But why speak to Christians about that? Surely they do not use intoxicants. Sadly enough, some do. Taking advantage of the fact that the Bible speaks of temperance rather than of abstinence, they seek to justify an indulgence in these things which they (and their neighbors) know is dishonoring to God and destructive of their testimony and usefulness in the community.

Christian, Jesus is coming again! He may come today! In fact, the fig tree (vv. 29, 30), which is the nation Israel, has long been shooting forth new branches and bearing green leaves. The indications are that Christ is coming soon. Are you ready to meet Him?

### III. Drunkards and Other Sinners Need to be Saved (I Cor. 6:9-11).

No, believe it or not, being drunk is not a joke even though thoughtless people laugh and cartoonists and writers of jokes use such unfortunates as their stock in trade. Drunkenness is a foul and sinful thing, classed by the apostle Paul with the lowest of human vices. Review the list as it is given in verses 9 and 10 (and by the way, notice that covetousness is mentioned there too) and place drunkenness in its proper classification. Call it what it really is—sin, and then call on the One who can save from sin and then you will be washed from your sin, sanctified, and justified in the name of the Lord Jesus (v. 11).

There is hope for the drunkard. It is not found in moral reform, or in taking some cure, or in deluding oneself into thinking that his drunkenness is a sickness. It is rather in bringing it to the foot of the cross and there having his soul cleansed in the blood of the Lord Jesus Christ, so that he may go forth as a new man, enabled in Christ to win a victory over this dreadful thing which has been destroying him, and his home, and his nation. A spiritual revival is the real answer to the liquor problem. Let us seek to promote it even as we at the same time give ourselves to an intelligent and constructive battle against this destructive force in the life of our nation.

the same time we agree with Dr. James M. Gray that "it would be wrong to press this too far and to say that the Sermon on the Mount has no application whatever to the Christian Church or the time in which we live, for God is the same through all dispensations and the underlying principles of His government never change. But just how to apply it must be determined in detail and by the never-failing light of the Holy Spirit who has been given to lead the Christian into all truth (John 16:13)."

Certainly it is true that if all of the men and all of the nations of the earth were on this Armistice Sunday true followers of Christ and ready to carry out the teachings of this lesson, there would no longer be any possibility of war. This means that the best peace propaganda is the sending of missionaries and teachers to all the earth to win men to Christ. The writer of these notes is happy that he is privileged to give his life to the training and encouragement of such witnesses for Christ.

Our lesson should be studied and taught with great care lest we confuse morality with Christianity and make it appear that men are justified before God by their good works rather than by their faith in Christ.

### I. Christ Fulfills the Law (5:17-20).

The law of God is eternal, never to be abrogated, never set aside. Christ Himself, although we might properly say that He was in reality the Law-giver and thus had power and authority over the law, indicated His purpose in coming to be that of giving the law its full meaning, not of destroying it. One could wish that those who profess to be His servants might have the same measure of regard for God's law. If they did, they obviously

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### RIGHTEOUSNESS IN THE KINGDOM

Matthew 5:17-20, 38-45; 6:1-4

**Golden Text:** Be ye therefore perfect, even as your Father which is in heaven is perfect.—Matthew 5:48.

"Righteousness in the kingdom," the title of our lesson, properly relates its teaching to the kingdom of the Messiah which is to come on the earth, and to the condition which shall then prevail. At

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would quick far m Master the m Recd the la obedie His gr it shou or can daily v should The (v. 20) attitud the o conder of cer have l which II. 45). Look murder look i better Divorc ery (v. 33) Thus to the veals t gives n He r alone that w for ev refers cal vio tion of the o right t verses letting fraud rather an ungru s our he enem that o in Chr being comm III. (6:1-4) Poss for us the rig the lay the on will of nition full re act of comple it at a gives i men t (v. 4), of it h he ha carefu childre in this

would not be so ready to ignore it, so quick to change it or explain it away, and far more ready to accept with their Master every "jot and tittle," that is, even the minutest detail of His Word.

Recognizing Christ as the fulfillment of the law should prepare one to manifest obedience to every moral precept through His grace and by His strength. Certainly it should not lead anyone to lawlessness or carelessness regarding details of the daily walk. Fellowship with the Saviour should be revealed in consistent living.

The standard which Christ established (v. 20) calls for a right inward spirit and attitude toward God which brings forth the outward fruit of godly living and condemns the Pharisaical performance of ceremonial and legal formulae which have long since lost their meaning and in which the heart has no interest.

## II. Christ Explains the Law (5:38-45).

Look at verses 21 to 37. The spirit of murder is anger (vv. 21, 22). A lustful look is adultery (vv. 27-30), and it is better to be blind than to be guilty of it. Divorce is linked very plainly with adultery (vv. 31, 32). Swearing is forbidden (vv. 33-37).

Thus Christ strips outward conformity to the law of its apparent virtue and reveals that with God it is the spirit that gives meaning to the act.

He goes on to make plain that God alone is wise enough to take vengeance, that we ought never to retaliate with evil for evil. Note that verse 39 probably refers to an insult rather than to physical violence; that in verse 40 it is a question of a difference of opinion in which the other man feels that he has a legal right to your coat; and that here, as in verses 41 and 42, it is not a matter of letting a wicked or scheming person defraud you of your rights or property, but rather of doing what is required of you in an ungrudging spirit and of being generous with others who are in need. Like our heavenly Father we are to love our enemies (vv. 43-45), and we recognize that only as we know Him as our Father in Christ is it at all possible for a human being to meet that seemingly impossible command, love your enemies.

## III. Christ Illustrates the Law (6:1-4).

Possibly it would be more appropriate for us to say that Christ here illustrates the right and the wrong way of fulfilling the law. How very clear He makes it that the one who, while ostensibly doing the will of God, actually is seeking the recognition and glory of men has received his full reward, for men have applauded his act of generosity. The transaction is complete and God has nothing to do with it at all. On the other hand, the one who gives in the spirit of Christ, not wanting men to know of his faithful stewardship (v. 4), and in fact making no reckoning of it himself (v. 3), may be certain that he has a heavenly Father who takes careful account of the loving deeds of His children and who will reward him, both in this world and in the world to come.

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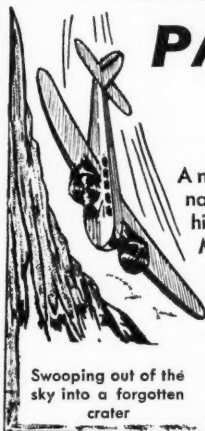
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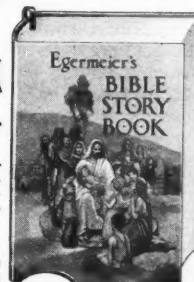
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William Norton

The readers of this department are cordially invited to contribute from time to time original outlines for sermons, Bible readings, etc., that could find an appropriate and useful place in these columns.—Editors.

## THE COURSE OF FAITH

I Peter 1:5-9

1. Operation—"through faith unto salvation."
2. Probation—"the trial of your faith."
3. Exultation—"rejoicing with joy unspeakable."
4. Consummation—"receiving the end of your faith, even the salvation of your souls."—Walter Rothwell.

## "NOW" AND "THEN"

I Corinthians 13:12

NOW

1. Shortness of vision.
2. Limited reasoning.
3. Apart from Him.

THEN

Perfect vision.  
Perfect knowledge  
Together with Him.

—W. J. Lewis.

## A FIVEFOLD CERTAINTY

Deuteronomy 33:27

1. A Great Fact—"The eternal God."
2. A Sure Refuge—"is thy refuge."
3. A Certain Undergirding—"and underneath."
4. A Comforting Embrace—"are the everlasting arms."
5. A Mighty Defender—"he shall thrust out the enemy from before thee."—Joseph T. Larson.

## FOUR "D'S" OF TRUE DISCIPLESHIP

Luke 9:23

1. Desire to Follow—"If any man will come after me."
2. Denial of Self—"let him deny himself."
3. Daily Service—"take up his cross daily."
4. Diligent Obedience—"and follow me."—Contributed.

## PARABLES

With Suggestions for Profitable Use

1. Building—the Two Foundations (Matt. 7:24-27).
2. Wearing—the Wedding Garment (Matt. 22:1-14).
3. Seeking—the Lost Son (Luke 15:11-24).
4. Searching—the Lost Coin (Luke 15:8, 9).
5. Finding—the Lost Sheep (Matt. 18:11-14).
6. Using—the Lord's Talents (Matt. 25:14-23).
7. Watching—for the Lord's coming (Matt. 25:1-13).—Walter Rothwell.

## WHAT TO BUY AND WHERE

1. Buy of Me—Jesus (Rev. 3:18).
2. Buy refined gold (Rev. 3:18).
3. Buy white raiment (Rev. 3:18).
4. Buy the truth (Prov. 23:23).
5. Buy priceless wine and milk (Isa. 55:1).
6. Buy and eat (Isa. 55:1; Jer. 15:16).—L. J. Derk.

## PULSE AND WATER VS. THE KING'S MEAT AND WINE

Daniel 1:12

What a believer finds when he subsists on spiritual pulse:

1. Power (Acts 1:8).
2. Unction (I John 2:20).
3. Love (John 15:9).
4. Satisfaction (Ps. 36:7, 8).
5. Enough (II Chron. 31:10).—Walter S. Patrick.

## A LETTER "R" STUDY OF THE PRIDGAL SON

Luke 15:11-24

1. Relationship (v. 11).
2. Request (v. 12).
3. Recklessness (v. 13).
4. Reliance on self (vv. 14-16).
5. Reaping (v. 16).
6. Remorse (v. 17).
7. Recollection (v. 17).
8. Reasoning (v. 17).
9. Repentance (vv. 18, 19).
10. Return (v. 20).
11. Remission (v. 20).
12. Reconciliation (vv. 21, 22).
13. Regeneration (v. 22).
14. Rejoicing (v. 23).
15. Refreshment (v. 23).
16. Restoration (v. 24).
17. Reward (v. 24).—Lewis H. Votaw.

## IN JESUS

Ephesians 1:3; 2:5-10, 13

### I. Cleansed in Jesus (Rev. 1:5).

1. Purged (Heb. 1:3).
2. Purified (Titus 2:14).
3. Washed (I Cor. 6:11).

### II. Complete in Jesus (Eph. 1:6).

1. No condemnation (Rom. 8:1).
2. Perfect peace (Isa. 26:3).
3. Perfect in Christ Jesus (Col. 1:28).
4. Complete in Him (Col. 2:10, 14).

### III. Comforted in Jesus (II Cor. 1:4).

1. Enter into rest (Heb. 4:3).
2. Sufficient grace (II Cor. 12:9).
3. Not forsaken (John 14:1-3).

### IV. Conquerors in Jesus (Rom. 8:37-39).

1. Triumph (II Cor. 2:14).
2. Deliverance (II Cor. 1:10).—Glenn R. Blossom.

## THE CONVERSION OF THE ETHIOPIAN EUNUCH

Acts 8:26-40

1. A Seeking Soul (vv. 27, 28).
2. A Servant Sent (vv. 26, 29).
3. A Scripture Studied (vv. 30-35).
4. A Soul Saved (vv. 36-38).
5. A Strange Sequel (vv. 39, 40).—Orville P. Swenson.

## THE CLAIMS OF CHRIST

Matthew 11:25-30

### I. The Exclusive Claims of Christ Concerning Himself (v. 27).

1. Exclusive possessor of all things.
2. Exclusive relationship to God.
3. Exclusive knowledge of God.
4. Exclusive revealer of the Father.

### II. The Inclusive Claims of Christ Concerning Men (v. 28).

1. An all-inclusive invitation.
2. An all-inclusive guarantee.

### III. The Compelling Claims of Christ Upon the Lives of Men (vv. 29, 30).

1. A definite command.
2. A continuous life.
3. A manner of living.
4. A certain result.
5. A reasonable command.—W. G. Foster, Jr.

## THE ESSENCE OF CHRISTIAN LIVING

I John 3:1-3

### I. A Blessed Assurance (v. 1).

1. The basic fact—the Father's love.
2. The happy relation—"called the sons of God."
3. A profound mystery—"the world knoweth us not."

### II. A Glorious Hope (v. 2).

1. Our present standing—"now are we the sons of God."
2. Progressive development—"it doth not yet appear what we shall be."
3. The final goal—"we shall be like him."

### III. A Great Challenge (v. 3).

1. The scope of it—"every man that hath this hope."
2. The practical effect—"purifieth himself."
3. The lofty standard—"even as he is pure."—S. G. Theo. Ramsey.

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Forget each kindness that you do  
As soon as you have done it;  
Forget the praise that falls to you  
The moment you have won it;  
Forget the slander that you hear  
Before you can repeat it;  
Forget each slight, each spite, each sneer,  
Wherever you may meet it.

Remember every kindness done  
To you, whate'er its measure;  
Remember praise by others won,  
And pass it on with pleasure;  
Remember every promise made  
And keep it to the letter;  
Remember those who lend you aid,  
And be a grateful debtor.

—The Reaper.

## GOD'S GRACE

### Romans 5

1. Positional Grace (vv. 1, 2).
2. Powerful Grace (vv. 3-5).
3. Preserving Grace (vv. 6-9).
4. Pacifying Grace (vv. 10-15).
5. Protecting Grace (v. 16).
6. Princely Grace (vv. 17-19).
7. Plenteous Grace (vv. 20, 21).—James Ostema.

## MEN DIVINELY CALLED

I hold with profound conviction that before a man selects the Christian ministry as his vocation he must have the assurance that the selection is imperatively constrained by the eternal God. The call of the eternal must ring through his soul as clearly as the sound of the morning bells through the valleys of Switzerland calling the peasants to prayer and praise. The candidate for the ministry must move like a man in secret bonds; "necessity is laid upon him." His choice is not a preference among alternatives, ultimately he has no alternative. There is only one clear call sounding forth as the imperative summons of the eternal God.—J. H. Jowett.

## THE "CULTURE" OF THE MINISTER

Principal Forsyth, in one of his interesting books, declares that a man should not be invited into the pulpit "just to say how things strike him at his angle, any more than he is expected to lay bare to the public the private recesses of his soul. Nor is it the preacher's first duty to be up-to-date, to be in the van of tentative thought. He can do his work well without the newest modern machinery. The professor should know the last thing written, but the preacher need not. He is there both as a servant of the Word of God and of the Church, to do a certain work, to declare a certain message, to discharge a certain trust. The preacher may not sacrifice the pulpit to mere instruction, mere lectures or intellectual, aesthetic treats." His is not the realm of literature, general philosophy, or science. He must be a specialist in religion and particularly of the gospel of the Lord Jesus Christ.—Vernon L. Shontz.

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New Bedford.....	9:00	WNBH	1310	Seattle.....	6:00	KOL	1270
Pittsfield.....	9:00	WBRK	1310	Spokane.....	5:00	KGA	1470
<b>MICHIGAN</b>				Tacoma.....	6:00	KMO	1330
Detroit-Windsor, Ontario.....	9:00	CKLW	1030	Wenatchee.....	6:00	KFTQ	1500
Ironwood.....	9:00	WJMS	1420	Yakima.....	6:00	KIT	1250
<b>MINNESOTA</b>				<b>WISCONSIN</b>			
Duluth.....	9:00	WBC	1200	La Crosse.....	9:00	WKBH	1380
Fergus Falls.....	9:00	KGDE	1200	<b>WYOMING</b>			
Hibbing.....	9:00	WMFG	1210	Casper.....	6:00	KDFN	1440
Minneapolis.....	9:00	WDGY	1180	<b>ALASKA</b>			
Minneapolis.....	9:00	WTCN	1250	Juneau.....	6:30	KINY	1310
St. Cloud.....	9:00	KFAM	1420	<b>CANADA</b>			
Virginia.....	9:00	WHS	1370	Alberta.....	9:30	CFAC	930
<b>MISSOURI</b>				Calgary.....	9:30	CJOC	900
St. Louis.....	8:00	KXOK	1250	Lethbridge.....	9:30	CJOC	900
<b>MONTANA</b>				<b>HAWAII</b>			
Great Falls.....	6:00	KFBH	1280	Honolulu.....	3:00	KGMB	1320
Wolf Point.....	6:30	KGCX	1450	Hilo.....	3:00	KHBC	1400
<b>NEBRASKA</b>				<b>PANAMA</b>			
Lincoln.....	9:01	KFOR	1210	Colon.....	8:00	HOK	640
Omaha.....	9:00	KOIL	1280	<b>SHORT WAVE</b>			
<b>NEVADA</b>				San Francisco.....	6:00	KKQ	6605
Reno.....	9:15	KOH	1380	Colon, Panama.....	8:00	HFK	6605

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These errors are easy for you to see. Perhaps, however, you make other mistakes which offend other people as much as these would offend you. How do you know that you do not mispronounce certain words? Are you always sure that the things you say and write are grammatically correct? To you they may seem correct, but others may know they are wrong.

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102

### SERVICE AND REWARD

I would not choose the flowery path  
Of luxury and ease,  
But that, O Lord, which tends each day  
To bring me to my knees.

For this I find, amid the briars  
Grow berries ripe and red,  
Nurtured by sun, matured by rain,  
E'en when their flowers are dead.

So nurture me with life divine,  
That I for Thee may bear  
Rich luscious fruit of Thy dear love,  
Thy wisdom and Thy care.

Then when the trumpet call shall sound,  
I'll rise my Lord to meet,  
Unite with loved ones gone before  
And worship at Thy feet.

And should my service be approved  
As precious in Thy sight,  
I'll wear my crown with humble joy  
In realms of heavenly light.

But if my work when tried by fire  
Should perish in the flame,  
I shall be saved through Thy shed blood,  
All glory to Thy name.

—Mina West.

### THE STEWARDSHIP OF MONEY

1. How do we get money? (I Cor. 4:7; Deut. 8:18; James 1:17)

2. To whom do we and all of our possessions belong? (I Cor. 6:19-20; 7:23; Eph. 2:10)

3. What use are we to make of money? (I Pet. 4:10)

4. What is required of a steward? (I Cor. 4:2)

5. What special sin is liable to beset a steward? (Luke 16:1)

6. How is this sin to be avoided? (John 6:12)

7. What should be our first object as God's steward? (Matt. 6:33)

8. What should be our motive power? (II Cor. 5:14; 8:9; Titus 2:11-14; I Pet. 2:9)

9. How should it work? (Isa. 58:7-9; James 2:15-17; I John 3:17, 18)

10. Why? (I John 4:10, 11)

11. How should we show this? (John 14:15)

12. What is His chief commandment? (Matt. 22:37, 38)

13. What one is like it? (Matt. 22:39)

14. Where do we find the neighbor? (Luke 10:27-37)

15. What results are promised for this life? (II Cor. 9:6-10; Phil. 4:19)

16. For how long do we reap dividends on such investments? (Matt. 6:19; 19:21; Luke 12: 33, 34)—Addison Hogue, in *The Believer's Magazine*.

### LOST THROUGH UNBELIEF

Numbers 13, 14

1. Spying the land (13:17-33).

2. The people reject God (14:1-10).

3. God rejects the people (14:11-39).

Application: "Harden not your hearts" (Heb. 3:7-19).—Clark Benson.



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## WHEN YOU BELIEVE GOD—

you do not fret.  
you do not murmur.  
you do not doubt His love.  
you do not question His leadings in your life.  
you rejoice always.  
you count it all joy when you fall into divers temptations.  
you are not jealous with a carnal jealousy.  
you are not envious.  
you are not covetous.  
you are at rest in Him.  
you do not boast in the flesh.  
you are not proud.  
you are not haughty.—*Gospel Herald.*

## WHAT TO DO WITH TROUBLE

And she went up, and laid him on the bed of the man of God, and shut the door upon him, and went out.—II Kings 4:21.

The Shunammite woman referred to in the text affords one of the most striking illustrations in all Scripture of the way we ought to commit our troubles and trials to God, trusting Him to work.

She had lost her only son, who had been given to her as the special gift of God. She held him dead in her arms. What could she do? She had a consecrated room where she entertained the prophet of God, and this room meant to her the very presence of God. She took her precious burden "and she went up" there. How blessed it is to be able to go up to the secret place of the Most High and to bring our troubles under the shadow of the Almighty! This is the place of refuge where the weary, helpless and heartbroken find relief.

"And she laid him on the bed of the man of God." This is a beautiful picture of committal, laying our troubles, our business, our whole way over on God. "Commit . . . trust . . . and he worketh" (Ps. 37:5). This poor bereaved mother was laying her burden on the Lord and leaving it there. This is one of the most difficult things to do, to leave our burdens with God.

"And shut the door . . . and went out." The temptation is to not shut the door; we still see our trouble, we still handle it, we go over it again and again, we think our presence is needed, while His presence is more than sufficient. It takes faith to "shut the door" and go out. It takes real confidence for us to let the matter that is troubling us pass entirely out of our hands into God's hands. In no other way can God fully work. This Shunammite woman committed her dead son entirely to God and went out, shutting the door. No wonder that she could then say, when questioned regarding her son, "It is well." There is no safer place in all the universe to leave our loved ones than in the hands of God. No wonder that she received her dead son back to life, when she had a faith like this.

We certainly believe that in every burden, trial or care, which we thus fully leave with God and for which we fully trust Him, He will work above all we ask or think.—C. H. P.

October, 1939

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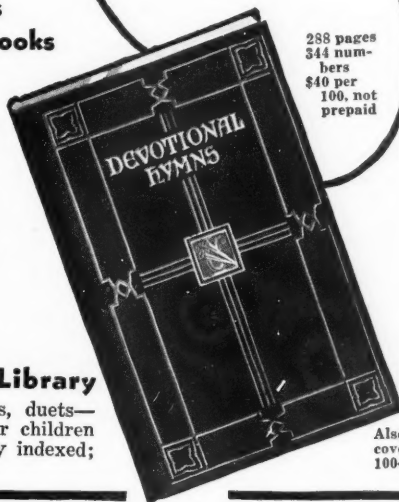
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# Evangelistic and Bible Conference Fields

Ernest D. Christie

Evangelists and other Christian workers reporting items or contributing any matter for this department will please arrange to have copy reach the magazine not later than the first day of the month preceding date of issue.

This department is intended for news in concise reports of revival meetings, soul-winning campaigns and a record of evangelistic and Bible conference work in general. We do not invite statements eulogizing the leaders or participants in these lines of work nor can we promise to print them.—Editors.

The fourth annual convention of the Ohio Bible Conference Association was held Sept. 25-28 in the First Baptist Church of Dayton, Russell D. Barnard, pastor. Dr. T. Richard Dunham, president of the association, was in charge. A notable list of speakers was on the program. The conference has for its purpose "the union, encouragement, and inspiration of all Bible believing Christians in witnessing for the Lord Jesus Christ and teaching His precious Word."

During the week of Sept. 24, Dr. Isaac Page, of Toronto, Ont., conducted the annual fall evangelistic meetings at Wheaton (Ill.) College. Dr. Page served from 1905 to 1920 under the China Inland Mission.

F. A. Geisenheiner concluded a five thousand-mile trip in evangelistic effort in meetings in the Seymour Tabernacle and Rescue Gospel Mission, Utica, N.Y., and Bible Presbyterian Church, Collingswood, N.J. Mr. Geisenheiner also conducted a series in the Excelsior Methodist Church, Erie, Kan.

A two weeks engagement in August in the United Brethren Church, Letts, Iowa, conducted by Sylvester Sanford, resulted in more than 20 conversions. The Methodist Church co-operated. A Christian parade of children and a street meeting attracted large crowds and were high lights in the campaign. Mr. Sanford was guest speaker at the Illinois United Brethren Conference. He also brought the evangelistic addresses at the Congregational Christian Conference in Merom, Ind., Sept. 12-14.

During the past year Harry Beckman has conducted 24 campaigns, ending in August with a tent Religious Chautauqua in Whiting, Ind., sponsored by the Baptist Church, F. D. McFadden, pastor. For more than ten years Mr. Beckman has featured the singing of "The Ninety and Nine" by 99 men while he illustrates the song with a

crayon drawing. Men from Hammond, Hessville and East Chicago, assisted in the Whiting program. One who made a profession of faith was a Catholic woman who had lost her husband and son in the last two years. She could get no comfort from her religion and was about to commit suicide when she heard a program over W-M-B-I. This led her to seek the tent meeting. After hearing the gospel preached for a week she accepted Christ, and now has a

columns lauded Miss Sudenga's playing of several instruments.

The Church of the Open Door, Louisville, Ky., called Michael J. Anzalone for two and one-half weeks in June. The pastor, W. H. Cauble, reports that "during the first week there were more conversions than at any time in our history. It was especially interesting to see how many Roman Catholics attended the meetings, a number of whom were converted. The Spirit of God was manifested in power."

Crowds came from many miles around to the meeting in the West Fork Presbyterian Church near Arlington, Tex., conducted by Guy W. Green. At the last service 10 persons were received into the church by confession of faith and baptism. Mr. Green's morning memory Bible recitals attracted large congregations. The West Fork Church has held a summer evangelistic campaign annually for fifty years and it is a big event in the community.

A large number of souls were saved in a revival in Livermore, Ky., conducted in July by Maurice Davis. Following the meeting Mr. Davis went to Madisonville, Ky., where services were begun in a new tent presented to Mr. Davis. This meeting continued for more than seven weeks with many souls being won for the Lord. Mr. Davis was assisted by Earl and Mrs. Shreve and Hans Stalder.

A report was received from the Calvary Bible Church, Findlay, Ohio, of which Dr. T. Richard Dunham is pastor-teacher, telling

of meetings conducted in August in his church by John Carrara. "The campaign was considered the greatest ever held in the history of the church. A number of persons confessed Christ as their Saviour and Lord. Crowds attended and many stood outside and heard the messages over a public address loud-speaking device." Dr. Dunham said that his church had reached a new record in attendance and that he praised God for the wonderful results of the meeting. July 22-28 Mr. Carrara was Bible teacher and evangelist at the Rumney, N.H., Bible Conference under the auspices of the New England Fellowship. Approximately 40 souls were saved.

Elmer F. Butler, assisted by Mrs. Butler and son Irvin, conducted a three weeks



C. Weston and Mrs. Sanders

joy that the world cannot take away.

Word was received from John W. Erskine that he was preacher in a 15 days revival in the United Brethren Church, Clear Lake, Wis., G. C. Waite, pastor. The services were well attended and 12 came out on the Lord's side.

"We thank God that there was not a service of the campaign that went by without conversions," writes Violet J. Heefner of the meeting conducted in August in the Little Flock Baptist Church near Plano, Iowa. Two young men came forward and volunteered to give their lives to full-time Christian service. The Centerville Iowegion gave a generous amount of space to the meeting, while the editor of the society

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evangelical and his methods forceful and wholesome. He is  
an unusually strong preacher. I consider him to be in the  
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him consideration, as his personality and message would  
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union tent meeting on the South Side of  
Chicago under the auspices of the Illi-  
nois Regional Conference Association.  
The tent was moved to Harvey, Ill., at the  
close of the Chicago campaign, and ser-  
vices were conducted there. Many Chris-  
tians were restored, and a number of  
people were saved.

The Lord blessed the two weeks of  
union revival effort in Bristow, Okla.,  
under the evangelist Hyman Appelman.  
There were 169 conversions and addi-  
tions. In Terrel, Tex., 109 accepted the  
Lord. Mr. Appelman was assisted in  
Terrel by T. D. Carroll, who had charge  
of the music.

A revival was held July 31-Aug. 6 in  
the Bellview Baptist Church near Wood-  
ruff, S.C. The pastor, Jennings Johnson,  
was assisted by Dr. J. R. Jester, of Green-  
ville, S.C., former pastor of the First  
Baptist Church, Winston-Salem, N.C.  
There were 21 additions by baptism and  
2 by letter. "I believe our church has ex-  
perienced a true spiritual and moral  
revival," writes Mrs. R. O. Arnold. "Al-  
though a small country church of 200  
members, there were 210 in Sunday  
School August 13, the average attendance  
being 150 each Sunday."

The Harwood-Jones party reports a two  
weeks campaign in the Boulevard Chapel,  
Sacramento, Calif., of which C. E. Richter  
is pastor. More than 50 souls were born  
into the kingdom.

The Open Air Cathedral, a large tab-  
ernacle in West Milton, Pa., was opened  
with appropriate exercises conducted by  
L. C. Robie. Some unusual conversions  
took place when people asked the way of  
salvation. On Mr. Robie's return home in  
his "Gospel Ship," he stopped at Lindley,  
N.Y., where more than four hundred  
crowded into old Southern Brush Arbor  
to hear God's Word in sermon and song.

"Two weeks spent in the Methodist  
Church, Sultz, Ind., brought lasting re-  
sults," writes Sylvester Sanford. The  
services were spoken of in the commu-  
nity as an old time revival where people  
found the Lord. The pastor, Clifford  
Carmichael, was called to the ministry  
in one of Mr. Sanford's meetings four  
years ago.

In the large gospel tent in Detroit,  
under the auspices of the America Back  
to God movement conducted by Dr. John  
E. Zoller, the Edward Vanderjagt party  
conducted a two weeks series in August.  
There were five early morning broad-  
casts over WJR as well as the Sunday  
services. Of the many conversions there  
were three Catholics.

Paul and Mrs. White recently assisted  
in revival services in the United Brethren  
Church, Adair, Ill. L. B. Honderich, pas-  
tor; the Mennonite Brethren in Christ  
camp-meeting near Elkhart, Ind.; Win-  
ona Lake Bible Conference; and attended  
the business sessions of the Interdenomi-  
national Association of Evangelists to  
which Mr. White was elected a director.

Word comes from Ray and Mrs. Oster-  
house that they are entering their tenth  
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The Second Presbyterian Church of Altoona, Pa., H. H. VanCleve, pastor, is observing the 54th anniversary of the Moody-Sankey meetings held in that church by having Dr. Herbert Lockyer, noted English preacher and Bible teacher, assisted by Douglas Davies, baritone, conduct a series of meetings from October 22 to November 3. These two men have made many friends in Pennsylvania at Bible conferences and they together with residents of Altoona can be assured of a hearty welcome at every session. Meetings will be held afternoon and evening—see local newspapers for the hours of service.

## FUTURE ENGAGEMENTS

M. J. Anzalone—Oct., Greensburg, Pa.; Nov., Clarksburg, W. Va.; Dec., Frewsburg, N. Y.  
Harry Beckman—Sept. 18-29, Eddyville, Ky.; Oct. and Nov., Lake Lillian, Minn.; Dec., Mitchell, Ind.

Gerald E. Bonney, "The Bonney Workers"—Sept. 17-Oct. 2, Gardiner, Me.; Oct. 8-29, Mt. Vernon, Ill.; Oct. 31-Nov. 19, Flora, Ill.

John Carrara—Sept. 10-Oct. 1, Winterset, Ia.; Oct. 8-29, Adrian, Mich.; Nov. 5-24, Waverly, Ia.; Nov. 26-Dec. 10, Kalamazoo, Mich.

Carl C. Harwood—Sept. 20-Oct. 1, Superior, Ariz.; Oct. 8-29, Glendale, Ariz.; Nov. 5-19, Tucson, Ariz.; Nov. 22-Dec. 3, Greeley, Colo.; Dec. 6-17, Fruitdale, Colo.

M. E. Hawkins—Sept. 24-Oct. 1, Lock Haven, Pa.; Oct. 2, Toronto, Can.; Oct. 3-15, Buffalo, N. Y.; Oct. 22-29, Bunker Hill, Ill.; Nov. 5, Ottawa, Can.; Nov. 14-26, Maine, N. Y.; Nov. 29, Beech Grove, Ind.

Violet Heefner—Sept. 21-27, Frankfurt, Ind.; Oct. 1-8, Des Moines, Ia.

Robert J. Kees—Oct. 14-29, Dayton, Ohio; Oct. 31-Nov. 12, Webberville, Mich.; Nov. 14-Dec. 3, Sault Ste Marie, Ont., Canada; Dec. 5-17, Waverly, Iowa.

David F. Nygren-Parks T. Hunt—Sept. 26-Oct. 8, Walkerville, Ont.; Oct. 15-29, Strandburg, S. D.; Oct. 31-Nov. 12, Tyler, Minn.; Nov. 14-26, Lake Benton, Minn.; Dec. 3-17, Douglas, Wyo.

L. C. Robie—Oct. 3-17, Ann Arbor, Mich.; November, Detroit, Mich.

B. M. and Mrs. Rollins—Sept. 26-Oct. 8, Rice Lake, Wis.; Oct. 10-22, Dupont, Ohio; Oct. 23-Nov. 5, Muncie, Ind.; Nov. 7-19, Windber, Pa.; Nov. 20-Dec. 3, Greenville, Ohio; Dec. 4-17, Ashland, Ohio.

Sylvester Sanford—Sept. 17-Oct. 1, Corydon, Ind.; Oct. 2-29, Cedar Rapids, Ia.; Oct. 31-Nov. 12, Maize, Kans.; Nov. 13-26, Muscatine, Ia.; Nov. 27-Dec. 10, Muncie, Ind.; Dec. 11-24, Eyota, Minn.

Muriel C. Smith-Guila M. Logue—Sept. 17-Oct. 1, Jackson, Mich.; Oct. 8-22, Flint, Mich.; Oct. 24-Nov. 5, Felton, Pa.

O. W. Stucky—Oct. 1-15, Williams Bay, Wis.; Oct. 22-Nov. 5, Oshawa, Ont., Can.; Nov. 12-26, Rochester, N.Y.

Michael Walsh—Sept. 19-Oct. 1, Hoopston, Ill.; Oct. 3-15, Corona, N.Y.; Oct. 31-Nov. 12, Syracuse, N.Y.; Nov. 14-Dec. 3, Racine, Wis.; January and February, Boston and New England states.

Chas. F. Weigle—Sept. 17-Oct. 8, Washington, Ill.; Oct. 10-27, Pittsfield, Ill.; Oct. 29-Nov. 12, Chattanooga, Tenn.; Nov. 19-26, Chicago, Ill.

E. P. White—October, Philadelphia, Pa.; November, Bloomfield, Ind.

Delight God by trusting in the shed blood of His Son, by counting largely on the Cross of Christ. Count up all your sins, and call them nothing because of the precious blood.—H. W. Soltau.

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b. Experience—been over the road.

II The Traveler—"me"

a. Must take the journey.

b. Have not had experience.

III The Road—"path"

a. One of many.

b. Is a narrow road.

IV The Destination—"life"

a. Contrast with death.

b. A delightful anticipation.

Moody Monthly

# Book Notices

Any book favorably mentioned in this department may be ordered through the Bible Institute Colportage Association, 843 North Wells Street, Chicago.

**Heralds of Salvation**, by Frank Greenville Beardsley, Ph.D.

The reviewer has read this collection of brief biographies of great soul-winners with great delight. In a day when, on the one hand, there are many Christians throughout the world earnestly praying for a heaven-sent revival, and on the other hand, those who are scoffing at the possibility of any great manifestation of God's power in the last days, it is refreshing indeed to review these chronicles of the life and ministry of men who believed God, and who were "sold out to God." Every minister and Christian worker as well as consecrated laymen should read this book. It is hoped that it will have a wide circulation and careful reading.

218 pages. 4½x7½ inches. American Tract Society, New York. \$1.25. W.P.L.

**The Coming Revival**, by R. C. Campbell.

The executive secretary of the Texas Baptist State Mission Board discusses this subject with fervor and intelligence. His treatise is persuasive, rich in exegetical and historical reference, and rings with conviction. We can well understand how such a book in the hands of an earnest pastor might arouse him, inspire him, and gird him with the incentive to lead his people in successful evangelism.

176 pages. 5x7½ inches. Broadmen Press, Nashville. \$1.00. J.R.R.

**Evangelism Today**, by F. C. White, B.D.

In twenty-one short chapters the writer aims to give encouragement to pastors and other Christian workers who are not realizing the blessing of successful evangelism in their ministry. But it is also a book of guidance—it indicates methods that have been adopted and executed in the author's ministry. Its language is simple, direct, clear and helpful. Although written for English readers, its message is generally applicable to American conditions.

137 pages. 5x7½ inches. Zondervan Publishing House, Grand Rapids. \$1.00. J.R.R.

**The Believer's Security**, by J. H. Pickford, B.Th.

It would be difficult to imagine a more thorough treatment of this important subject within the compass of so few pages. It is excellent in every respect, clearly presented and scriptural. It is an excellent pamphlet to put into the hands of those who are perplexed concerning this most important matter.

39 pages. 4½x7½ inches. Marshall, Morgan and Scott, London. 15 cents. W.P.L.

**Revelation As a Missionary Sees It**, by Norman M. Cressman.

This pamphlet on the last book of the Bible is the fruit of a busy missionary's effort to teach native pastors and preachers of the mission field the meaning of this book. Central to the study is a simple chart wrought out on understandable lines. It follows in the main the commonly accepted interpretation of competent scholars of the conservative school.

31 pages. 5x7 inches. N. M. Cressman, Brentwood, Md. J.R.R.

**Why Was I Not Told?** by E. W. Marquardt, M.D.

A practicing physician has written this thoughtful book after a lifetime of experience and many years of lecturing on sex hygiene and related subjects. More inter-

ested in prevention and preservation than cure, he touches upon topics usually avoided by those whose business it is to deal honorably and intelligently with the rising generation. In perusing this work the reader will instinctively feel that the author is in faithfulness to fact discussing these delicate matters in the true spirit of the Christian philosopher.

107 pages. 5x7½ inches. Concordia Publishing House, St. Louis. 75 cents. J.R.R.

**Our Youth for Christ**, by R. L. Middleton.

Much of this book containing messages and program material for seniors and young people, is excellent and will prove to be very useful to those who are searching for different methods of presenting the old story.

However, one could wish that the gospel of the grace of God were more clearly presented, although it is apparent that the author is himself clear as to its content and meaning. For example, one reads on page 68, "Jesus did not look for the bad in Zachaeus. He looked for the good... that is the glory of Jesus and His blessed gospel. He gladly recognizes the good in each of us, no matter how many are our handicaps and shortcomings." It would be very easy for the reader to be misled as to the fact that "all have sinned and come short of the glory of God" (Rom. 3:22, 23), and "ye... were dead in trespasses and sins" (Eph. 2:1). The glory of God's grace lies in the fact that when there was no good in us, God provided a way whereby we might be made the righteousness of God.

164 pages. 4½x7½ inches. Broadman Press, Nashville. \$1.00. W.P.L.

**Back to Earth**, by G. W. McPherson.

In tracing to its source in the evolutionary concept of life associated with the name of Darwin, the philosophy on which Facism, Nazism, and Communism have been built, the author enlarges upon its political emergence in the absolutism of Mussolini, Hitler and Stalin. He then discusses the source and character of democracy founded on the implications of the Genesis story of creation, and its beneficence in enlarging the boundary of human liberty, and in warning faithfully points out the peril confronting democracy in the infiltration of destructive ideologies.

Statesmanlike, he goes on to apply sound principles of administration to such questions as Wages and Salaries; Taxes; Consolidation of Corporations; The City Management Plan; Strikes and Picketing; and The Distribution of Wealth.

It is not to be assumed that our readers will always agree with Dr. McPherson in his conclusions, but they will be helped in their thinking by his vigorous, common-sense argument; and they will be grateful for the historic, philosophic, economic and religious facts of value to all classes which his book contains.

261 pages. 5½x8½ inches. Yonkers Book Company, Yonkers, N.Y. \$2.50. J.R.R.

**Prayer Warfare, or Testings, Unfoldings, and Victories in the Life of Prayer**, edited by A. Sims.

A brief but most valuable compilation from the writings of prominent authors on the subject of prayer warfare, specifically directed against "principalities and powers in the heavens." A vital subject which deserves the careful consideration of every Christian today.

38 pages. 5½x7½ inches. Zondervan Publishing House, Grand Rapids. 25 cents. W.P.L.

**The Individual in Our Present-Day World**, by Cecil V. Crabb, M.A., D.D.

The author of *Psychology's Challenge to Christianity* has prepared a timely message for these days of regimentation, authorities of states, mass murders of whole populations of innocent women and children and of cruel depressions. Taking for a supposition the premise that God was ever the champion of the individual self, the author carries us through the teachings of Scripture that emphasize God's dealing with the individual rather than the group.

93 pages. 7½ x 5 inches. Fleming H. Revell Co., New York. \$1.00. C.H.B.

**As the Days of Noah**, by C. J. Nash

The premise of this little book is based upon the spade of the archaeologist. His discoveries strengthen conviction in the trustworthiness of the Bible not only, but also clear the way to a better understanding of the prophecies about to have their fulfillment in the second advent. The author has had the advantage of first-hand acquaintance with the work of archaeologists in Palestine, and this book reflects his fresh impressions. As implied by the title, he discusses present day civilization and finds it corrupt.

121 pages. 7¼ x 5 inches. Zondervan Publishing House, Grand Rapids. 50 cents. J.R.R.

**Gowanbraes**, by Margaret P. Neill.

This story centers in an English country parish, and chiefly concerns the minister and several of his parishioners. It runs the usual gamut of mystery, romance and adventure, but is, withal, a wholesome narrative running on sound Christian lines. It is not parochial, for it reaches into India for two of its lovely characters. It is a safe book for youth, and that is good news to Christian parents these days. The frontispiece is in colors.

256 pages. 7¼ x 5½ inches. Thynne and Company, London. \$1.25. J.R.R.

**The Resurrection of the Old Roman Empire**, by L. Sale-Harrison, D.D.

This is the eleventh edition of one of the most fascinating portions of prophecy by one who is recognized as an authority on the subject. Based upon the second and seventh chapters of Daniel, we are given a treatment first of the League of Nations, then of the rise of Mussolini, and the signs which point to an early resurrection of the old Roman empire.

128 pages. 7 x 4¼ inches. Pickering and Inglis, London. 50 cents. C.H.B.

**Paul, the Faithful Witness**, by Albert Hughes, B.A., D.D.

A very helpful collection of six messages based upon some of the outstanding experiences of Paul the apostle, as recorded in the book of Acts. As usual, this author has given us something thoroughly scriptural and decidedly practical.

97 pages. 5½x7½ inches. Zondervan Publishing House, Grand Rapids. 25 cents. W.P.L.

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# Institute and Alumni

John R. Riebe

This department provides items of personal and general news of special interest to all former Institute students. Hearty and prayerful co-operation will be greatly appreciated. Please send news items promptly, written legibly, with full name and address, indicating year of graduation or last year of attendance at the Institute, to the office of the Alumni Association, or to the editor of this department of the MONTHLY. Kodak pictures can occasionally be used.

## THE OLD AUDITORIUM DEMOLISHED

When this issue reaches our readers, the demolition of one of Chicago's landmarks will have been completed. We refer to the old auditorium. Our May number gave an account of the farewell meeting held in this historic building Saturday, May 6, which marked the end of its long period of usefulness. We take from the "chronology" printed in the program these facts:

"The basement and first floor were completed in 1873. Thousands of Sunday School children bought bricks for the new building at a nickel apiece.

"The upper part of the building was completed in 1876 and paid for with royalties received from the sale of the famed *Moody and Sankey Song Book*, used so successfully in evangelistic meetings conducted by Mr. Moody and Ira D. Sankey in both this country and Great Britain.

"The building, which had been known as the Chicago Avenue Church since 1877, in 1901 was renamed Moody Church in honor of its noted founder, who died in 1899.

"The church building and grounds were purchased by The Moody Bible Institute of Chicago in 1918. The building was renamed Moody Bible Institute Auditorium. Until recently it was in regular use for classes, conferences, and Christian meetings of every kind."

## RECENT SAILINGS

Juanita E. Kluge '37, on May 26, to Africa under the Sudan Interior Mission.

Dorothy L. Lyon '37, May 26, to Africa under the Sudan Interior Mission.

Nelson Oswin Bastian '38, June 9, to Africa, under the Sudan Interior Mission.

Roseva C. Loring '39, June 12, to Africa, under the Presbyterian Church in the United States.

Paul D. Friederichsen '32, and Mrs. Friederichsen (Kathleen E. Hockman '31), June 30, to the Philippine Islands under the Association of Baptists for World Evangelism.

Mona Mae Kemery '38, June 28, to the Philippine Islands, under the Association of Baptists.

## STUDENTS OF OTHER DAYS

Oscar Herman Benson '01, originator of the 4-H clubs, is now serving his sixth year as National Director of Boy Scout Work of Rural Scouting, 2 Park Avenue, New York City.

Philip Scorce '29, pastor of the Presbyterian Church of Paxton, Ill., advises that Elmer O. Castrodale '28, on July 1 assumed the pastoral duties of the Presbyterian Church, Hoopeson, Ill.

Jack M. Linendoll '37, was ordained and installed as pastor of the Baptist Church, Panama, N.Y., August 13.

F. Brandfellner '13, located in Columbus, Ohio, for the past two years, is now pastor of the Kimball Avenue Evangelical

young men professed conversion. They gave tracts and booklets to the camps, and a New Testament to every convert. In addition to the CCC camps, meetings have been held at Buena Vista, Colo., in jails, and the Colorado State Reformatory; child evangelism classes have been conducted in schools; and house to house visitation has proved a fruitful ministry. Is there not a suggestion here to trained but idle man-power? Why not pool your gifts for like blessed team work?

David B. John '37, missionary of the Sudan Interior Mission, arrived at Lagos, West Africa, last year. After taking his first language examination, he went to Kano, where he became one of a group of about forty workers eager to finish his training so that he might engage in active evangelism.

Margaret L. Clapper '38, of the Africa Inland Mission, Kasengu, Nioka, Congo Belge, via Egypt and Juba, is stationed with Fred G. Lasse '24, and Mrs. Lasse (Helen Eickenberg '27), having been assigned to work with girls. She is eager to master the vernacular so that she may speak with the people of her district.

Erma M. Birky '22, of the Congo Inland Mission, writes that their annual conference was one of unusual blessing, and that all of the twenty-five missionaries of her society were present. Fifteen of these were former M.B.I. students. A native conference

was held simultaneously when a report was given of the First Congo Native Conference, celebrating sixty years of Protestant missionary work in the Belgian Congo. Twenty of the natives of her district had attended this gathering, and it made a lasting impression upon all, but especially upon those who had never sensed the sweep of Christian testimony outside of their immediate locality.

Ivy E. Craig '19, working under the American Board of Commissioners for Foreign Missions, after three terms of service as a teacher at Mt. Silinda, Southern Rhodesia, is home again at Ojai, Calif., Box 565. Her furlough was advanced a year because of illness.

Claude S. Snook '32, former pastor of the Baptist Church, Centreville, Mich., has accepted a call to the Calvary Church, Three Rivers, Mich.

Christina Black '34, and Fiona MacLuekie '34, writing from "Bonnie" Scotland, refer to M.B.I. days and friends, which "like Scotland's beauty spots, are among those never-to-be-forgotten experiences in life."

Ethan Bray '25, is in his seventh year as pastor of the Methodist Church of



Former students attending annual conference of Congo Inland Mission. Front row from left to right: Russell Schnell '30, Henry Moser '19, Archie Graber '30, John P. Barkman '12, Henry Toews '27, Roy Yoder '35. Back row: Erma Birky '22, Agnes Sprunger '27, Mrs. Archie Graber (Evelyn Oyer '30), Kornelia Unrau '24, Mrs. J. P. Barkman (Matilda Stucky '09), Mrs. Roy Yoder '35, Mrs. Henry Toews (Mary Weiss '24), Agnetha Friesen '37, Mrs. Omar Sutton (Laura Becker '21).

Free Church, Chicago. His daughter, Lois Carol Brandfellner '39, is engaged in evangelistic work as a member of the Jubilate Trio.

Sam A. Johnson '08, has resigned his pastorate at Piper City, Ill., and is now serving in the Presbyterian Church of Warsaw, Ill.

Robert W. Shobe '29, and Mrs. Shobe '28, write of their new field of labor at Oreana, Ill. Although this is a needy field, the Lord is blessing it. They were formerly located at Muscatine, Iowa.

Clem H. (Jack) Linn '15, and Mrs. Linn, Bible Park, Oregon, Wis., were in a serious automobile accident recently. They ask for the prayers of former students.

Ramon Cabrera '31, is now pastor of the Mexican Presbyterian Church at San Gabriel, Calif.

Richard P. Wilkinson '37, and Robert G. Swanson '38, are working under the Rocky Mountain Fellowship, an organization aiming to reach neglected districts in the great Rockies. These students report holding services in nineteen CCC camps in Wyoming, Colorado and New Mexico, with the result that 284



Pinconning, Mich. He writes, "The longer I live the more I see the need of 'Moody men,' men who will preach God's Word. Frequently we have seekers at the altar as a result of preaching the Word."

H. Raymond Bayne '35, this fall became religious work director and young people's worker of the St. Paul Union Church of Beverly Hills, Chicago. For the past four years he has been musical director of the Englewood Presbyterian Church, Chicago.



A. G. Annette

For the past two years A. G. Annette, '22, has represented the Alumni Association in the field, assisting churches or former students, with special concern for the encouragement of pastors laboring in hard fields. September 1 he associated himself with the Le-Tourneau Foundation Evangelistic Center, 156 Fifth Avenue, New York City, in connection with which he will seek to rehabilitate closed churches with the hope that pastoral oversight may be re-established.

A host of former students will learn with regret of Mr. Annette's withdrawal from a service in which he was so useful, and wish him abundant success in his new venture.

#### MARRIED

Carl Ernest Anderson '27, and Virginia Elizabeth Hotchkiss '39, September 1, at Olney, Philadelphia, Pa.

H. Raymond Bayne '35, and Echo Pierston '38, June 24, at Chicago, Ill.

Eldo H. Epp and Verna Eileen Paulson '35, August 1, at Arua, Uganda, Africa.

Victor Frank '39, and Irma Mangels '39, August 6, at Bunker Hill, Ill.

Jack Monroe Linendoll '37, and Florence Edna Smith, August 6, at Meadville, Pa.

Herbert Lockyer, Jr. '39, and Gladys Hazelhurst '39, August 5, at Chicago.

Harold George Martin '39, and Virginia Eloise Dorsey '39, August 4, at Chicago.

Frank Mills '39, and Naomi Petersen '39, August 12, at Clear Lake, Iowa.

Harley H. Rutherford '39, and Elma E. Kitchen '36, August 21, at Dowagiac, Mich.

Ray Richard Searle '36, and Verna Ruth Pistor, August 26, at Elgin, Ill.

Albert Earl Smith '37, and Gertrude Nielsen MacNeil '29, April 1, at Chicago.

Robert Tonnesen '39, and Wilda Becker '39, August 4, at Chicago.

Boyd M. Weber '39, and Eleanor Cederholm '39, August 5, at Chicago.

John Wilson Wood and Regina B. Lustgarten '17, August 19, at New York.

#### DIED

Mrs. C. E. Warren (Mary Freeman '09) went to be with the Lord on July 28, from Pasadena, Calif.

William S. Anderson '93, of Greenfield, Mass., died suddenly July 30 at Bath, Maine, where he had gone on vacation. Mr. Anderson came to this country in

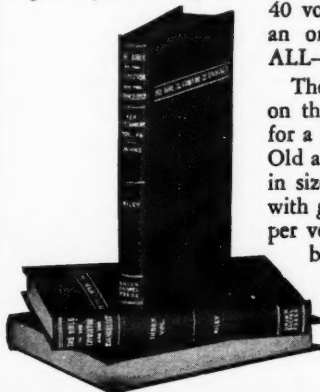
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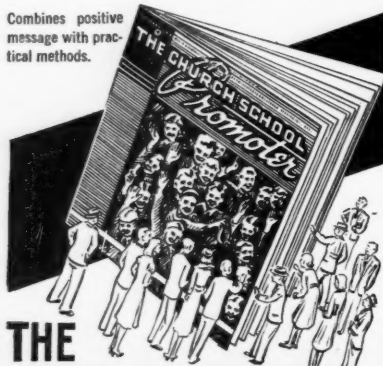
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1893 from Ireland at the request of  
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supplying the pulpit on countless occa-  
sions for churches in the smaller towns.

Benjamin Harris '02, died August 5,  
following an operation, at Buenos Aires,  
Argentina, S. A. Mr. Harris went to  
Buenos Aires in 1905 and engaged in  
business, but only as a "tent-maker,"  
for he became one of the best known  
evangelical preachers in this largest city  
south of the equator. His work for  
Christ was in connection with the Open  
Brethren.

### FACULTY ENGAGEMENT'S

Dr. Will H. Houghton, October 1-6, an-  
nual Bible conference of the Mennonite  
Christian Endeavor Society, Berne, Ind.;  
October 12 and 13, Centennial of the  
Baptist Church, Harrodsburg, Ky.; Octo-  
ber 22, Woodlawn Baptist Church, Chica-  
go; October 23, voice of Christian Youth,  
Woodward Avenue Baptist Church, De-  
troit, Mich.; October 25-27, Young Peo-  
ple's and Sunday School Workers' Union,  
Detroit, Mich.

Dr. Harold L. Lundquist, October 1,  
Little Church on the Corner, Chicago.

Dr. Wilbur M. Smith, October 1-6,  
Bible conference at Hough Avenue Ba-  
ptist Church, Cleveland, Ohio; October 22,  
First Baptist Church, LaSalle, Ill.

Clarence H. Benson, October 7, annual  
Sunday School convention at Addison  
Street Baptist Church, Chicago.

Dr. Max I. Reich, October 9 and 10,  
Mellon Institute, Pittsburgh, Pa.

Wendell P. Loveless, October 1, Cuyler  
Mission Church, Chicago; October 5,  
First Presbyterian Church, Paxton, Ill.;  
October 8, Glenwood United Church,  
Chicago; October 15, Lake View Swedish  
Mission Church, Chicago.

## The Reason Men Stay Lost

(Continued from page 77)

know that Lazarus was dead. Surely  
after witnessing this life-giving miracle,  
no one could turn from Christ except by  
deliberate choice, but we read, "Then  
many of the Jews which came to Mary,  
and had seen the things which Jesus did,  
believed on him. But some of them went  
their ways to the Pharisees, and told  
them what things Jesus had done" (John  
11:45, 46).

Many have the false conception that  
Christ could do more than He has to  
save the lost. This was the impression  
of the rich man who, after death, desired  
to send Lazarus (the beggar) back to  
warn his five brothers of that place of  
torment. Abraham answered that since  
they would not heed the writings of  
Moses and the prophets, neither would  
they "be persuaded, though one rose  
from the dead" (Luke 16:31).

Regardless of the clearness of the mes-  
sage, regardless of the one who brings it,  
whether layman, pastor, evangelist, Paul,  
or even Christ, some reject it, and are  
lost because of choice.

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### YOUNG PEOPLE'S HOUR

One full-hour broadcast a week, in place of the two half-hour programs heard each week during the past two years, is the plan for this year's series of young people's programs, a return to the plan followed when the Young People's Hour was first introduced on the air. The aim of the program continues to be twofold: to reach the unsaved for Christ, and to encourage Christian young people and guide them into definite Christian service. The program will be heard from 12:00 to 1:00 P.M. on Saturdays, beginning October 7.



Among our shut-in listeners is Miss Adina Frizen, bedridden since February, 1910. Miss Frizen is a great prayer-warrior and a faithful listener to W-M-B-I.

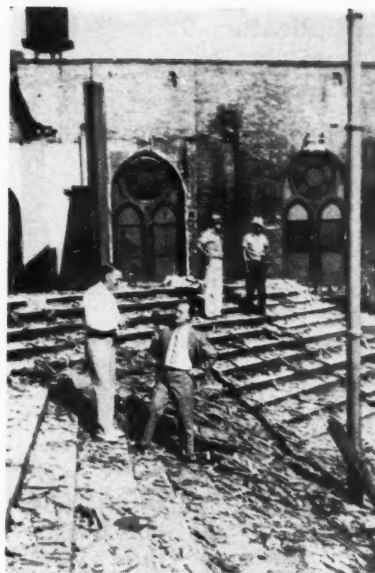
### SCHEDULE CHANGES

Several important changes in the broadcasting schedule go into effect in October. "Dr. Quiz" will be heard at 4 o'clock on Monday instead of 6:30 on Wednesday, and the International Sunday School Lesson at 3:45 on Friday instead of 3 o'clock on Wednesday. "Let's Go Back to the Bible" is scheduled for local broadcast at 1:30 P.M. on Sunday. Lyrical Moments, formerly broadcast at 5:30 on Friday, will be heard at 4:45 P.M. on the same day, and Trophies of Grace at 5:00 o'clock. The Birthday Program has been shifted from 3:00 to 3:30 P.M. on Thursdays. Other program changes will be noted on the schedule printed below.

### RADIO SCHOOL OF THE BIBLE BEGINS SEPTEMBER 25

Radio School of the Bible courses for the fall season are scheduled for Monday, Wednesday, Thursday, and Friday afternoons at 3:00 o'clock, commencing September 25.

The four courses cover a variety of subjects that are certain to be of interest to our radio listeners. The Acts of the Holy Spirit, taught by Dr. George S. McCune, is scheduled for Thursday afternoon, and Tours Through the Holy Land, a series of lectures by Rev. Wm. H. Lee Spratt, for Wednesday afternoon. Inspiring studies in the Epistle to the Hebrews, conducted by Rev. Kenneth S. Wuest, will be heard on Friday, and The Second Coming of the Lord Jesus Christ, taught by Rev. Wendell P. Loveless, on Monday. The enrollment fee for any one of the courses is one dollar.



A special broadcast was conducted August 25 from the Institute's old Auditorium during process of demolition. Wendell P. Loveless, director of the Radio Department, and A. P. Frye, chief engineer, are seen on the balcony of the Auditorium as it appeared then.

### PASTOR'S HOUR

Among the programs recently added to W-M-B-I's broadcasting schedule is the Pastor's Hour heard each Friday morning at 10:30. The program, of general interest to pastors, Sunday School teachers and other Christian workers, is devoted to the consideration of such subjects as "The Minister and His Congregation," "Problems of the Church," "The Advantages of Long Pastorates," "How to Interest Young People," and "Church Finances."

Members of the Institute faculty, as well as visiting pastors, will participate in the broadcasts.

### \*MONTHLY PROGRAM OF STATION W-M-B-I

#### Central Standard Time

Sunday, October 1, 8, 15, 22, 29

11:00 A.M.—Moody Church  
12:30 P.M.—Organ Recital  
1:00 P.M.—Missionary Echoes  
1:15 P.M.—Music  
1:30 P.M.—Message—"Let's Go Back to the Bible"  
2:00 P.M.—Round Table  
2:15 P.M.—Herman Voss at the Piano

Monday, October 2, 9, 16, 23, 30

7:00 A.M.—Sunrise Service  
10:30 A.M.—Shut-In Program  
12:00 M.—Midday Hour  
3:00 P.M.—Radio School of the Bible  
3:30 P.M.—Songs of the Gospel  
3:40 P.M.—The Gospel in Print  
4:00 P.M.—"Dr. Quiz"  
4:30 P.M.—Galilean Male Quartet  
4:45 P.M.—Message  
5:00 P.M.—Child Evangelism Fellowship

Tuesday, October 3, 10, 17, 24, 31

7:00 A.M.—Sunrise Service  
10:30 A.M.—Home Hour

11:10 A.M.—Chorus Time  
11:30 A.M.—Continued Story Reading  
12:00 M.—Midday Hour  
3:00 P.M.—The Dean's Quarter Hour  
3:15 P.M.—Hymns from the Chapel  
3:30 P.M.—Headlines and Highlights  
3:45 P.M.—Golden Nuggets  
4:00 P.M.—Institute Students on the Air  
4:15 P.M.—The Liquor Problem  
4:30 P.M.—Foreign Language Period

Wednesday, October 4, 11, 18, 25

7:00 A.M.—Sunrise Service  
10:30 A.M.—Radio Sketches with Song  
11:30 A.M.—Continued Story Reading  
12:00 M.—Midday Hour  
3:00 P.M.—Radio School of the Bible  
3:30 P.M.—Hymns You Love to Sing  
3:45 P.M.—Question Hour  
4:15 P.M.—Wonderful Words  
4:30 P.M.—Organ Melodies  
4:45 P.M.—Story Time for Boys and Girls

Thursday, October 5, 12, 19, 26

7:00 A.M.—Sunrise Service  
10:30 A.M.—Music

10:45 A.M.—Echoes from the Mission Fields  
11:15 A.M.—Missionary Music  
11:30 A.M.—Continued Story Reading  
12:00 M.—Midday Hour  
3:00 P.M.—Radio School of the Bible  
3:30 P.M.—Birthday Program  
4:15 P.M.—Scandinavian Period  
4:45 P.M.—Foreign Language Period

Friday, October 6, 13, 20, 27

7:00 A.M.—Sunrise Service  
10:30 A.M.—Pastor's Hour  
11:00 A.M.—Friday Morning Songsters  
11:30 A.M.—Continued Story Reading  
12:00 M.—Midday Hour  
3:00 P.M.—Radio School of the Bible  
3:30 P.M.—Herman Voss at the Piano  
3:45 P.M.—International Sunday School Lesson  
4:15 P.M.—Devotional Music  
4:30 P.M.—Hebrew Christian Broadcast  
4:45 P.M.—Lyrical Moments  
5:00 P.M.—Trophies of Grace

Saturday, October 7, 14, 21, 28

7:00 A.M.—Sunrise Service  
10:30 A.M.—K.Y.B. Club  
11:15 A.M.—Teen-Age Bible Study  
11:30 A.M.—Church School Period  
12:00 M.—Young People's Hour  
3:00 P.M.—Strings and Voices  
3:30 P.M.—Message  
4:00 P.M.—Saturday Songs  
4:30 P.M.—Foreign Language Period

\*Schedule goes into effect, Sunday, September 24, 1939.





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## Good News for All Times

(Continued from page 76)

thought, outloved, and outdied the pagan Romans. To these who were so valiant there came a new power, peace, and joy which they had never dared to expect.

2. It is well that this is true, for the paths of those of us who seek to follow Christ do not always lead to pleasant fields of activity. Many times they have brought separation from loved ones and friends. Instead of praise they have brought blame, and instead of love they have brought hate.

3. There are calls for new experiences and new adventures. Such calls came to Wilberforce to oppose the slave traffic; to Booth to give his life to the "down-and-outs" of London and the world; to Grenfell to go to frozen Labrador; to William Borden, the rich young student of Yale, to give his life and wealth to the cause of Christ in Africa and the world.

4. Are the ventures of faith still possible today? Yes, the appeal of Christ and His promise of His power are still available. "I am alive for evermore."

May the presence of the living Christ be so realized in us that we shall have the heart and mind, love and courage, to venture out on His promises.

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